A SURVEY
OF
MARATHI DIALECTS

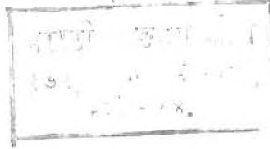
VIII

GĀWḌI OF GOA

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DECCAN COLLEGE, POONA-6

A SURVEY OF MARATHI DIALECTS



VIII

GĀWḌI

by

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PREFACE

The Maharashtra State Board for Literature and Culture has been set up with the express purpose of modernising the Marathi language as a part of the Central Government's programme for modernising the regional languages. While framing and pursuing its multilateral programme for the enrichment of Marathi literature, the Board found that, like the literature in all the other regional languages in India, Marathi literature is singularly deficient in books on scientific subjects including subjects coming under the category of "Humanities". It is not, therefore, surprising that books dealing with linguistics in general and a scientific analysis of the Marathi language, in particular, including its phonetics, grammar, etymology, etc. have been almost wanting in the whole gamut of Marathi literature.

While the State Board does not expect to work miracles overnight in a field neglected by the Marathi writers for so many years past, a modest beginning has been made by the State Board by undertaking publication of standard books on many varied scientific subjects like Eugenics, Dietetics, Anatomy, Medicine, Statistics, Engineering, Physics, Chemistry, Astronomy, Zoology, Botany and others. Efforts are also being made to get standard books on linguistics translated into Marathi by eminent scholars.

The Marathi language is rich in linguistic and cultural heritage, constituted by its host of dialects. It is considered by scholars of linguistics that an analytical study of a selected number of Marathi dialects will afford broad points of reference for dialectal studies and linguistic surveys of a more comprehensive nature. Their study will also open the door for the study of local culture and folk literature. Such an analytical study is thus very important and also urgent because the local dialects which constitute

worthy heritage are fast disappearing owing to the spread of literacy in standard Marathi as well as the wide circulation of dailies, weeklies and other periodicals in standard Marathi. It has, besides, a great scientific value for linguistic studies in Maharashtra and for the wider field of Indian languages.

With the full help and co-operation of the Linguistics Department of the Deccan College Post-Graduate and Research Institute, Poona, the State Board has undertaken the scheme for a scientific survey of the Marathi dialects and, initially, it is intended to study, in fair detail, some seven or eight dialects of Marathi according to the modern methods of descriptive analysis so as to give a fairly good picture of the dialects themselves as wholes. Dr. A. M. Ghatage, a former Member of the State Board is conducting the dialectal surveys on behalf of the Board. The "Gawdi" is his eighth work in the dialectal survey series.

LAXMANSHASTRI JOSHI,
Chairman,
Maharashtra State Board for
Literature and Culture.

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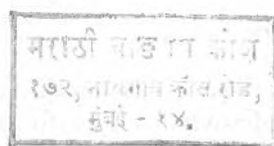
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INTRODUCTION

Gāwḍi, the dialect described in this book, is one of the forms of Koṅkaṇi spoken by a tribe in the centrally administered area of Goa. The tribe is called Gāwḍā. They appear to belong to the aboriginals of the area, who have picked up an Indo-Aryan language of their neighbours.

Gauḍas, are both Hindus and Christians. The Christian Gauḍas are of two types. One group worships tiger as its totemic deity and does not eat its flesh. They, however, eat the white rats from the field, which are especially needed for their ritual. The other group hunts and partakes of the flesh of a tiger. The first group is found mainly in and around the town of Maḍgaon, while the other group is found mostly in and around the city of Mapca.

Gauḍas mainly eat rice and fish. The flesh of tiger or rats is essential for ritual feasts and festivals. They are fond of hunting. They like the flesh of wild boar and wild buffalo. The utensils they use for cooking are made of wood or clay. The males use a loin cloth called Kāṣṭi worn round their waist and reaching the knees. The upper part of their body is uncovered. The women also wear a single piece of cloth and use it in such a way as to cover the whole of their body. They use the ornaments of brass or of gold, if they are rich.

Gauḍas are mostly illiterate and engage in manual labour. They work in the fields. They are skillful in making utensils and toys from the palm-wood and fans from the palm-leaves. Their houses are neatly thatched huts covered with mud.

Marriage among the Christian Gauḍas is settled by the parents. They give dowry which is given mostly to the bride. Marriages are performed in Churches in the usual Christian manner. In spite of being Christians, they continue to be totemistic in their faith. Their spirits are either benevolent called 'dẽwsar' or malevolent when called 'but'. Gauḍas perform animal sacrifices to propitiate the evil spirits. They carve their vows on the trunk of the cocoanut trees and consider it essential to fulfil

them either in this or the next life. They celebrate popular festivals and perform dances and dramatic shows. These are called 'tĩyatr'. The Gauḍas are faithful and reliable but at the same time very violent by nature.

The informant, whose speech is described here, belongs to the rat-eating Christian Gauḍas. He lives in a village/fatoḍḍẽ/ near Maḍgaon. He works as an electrician and has contact with city life. He is monolingual and is forced to use the Roman script if he attempts to write his language. He shows no skill in telling stories and legends.

The Christian Gāwḍi is a merely spoken form of speech and no attempt is made by its speakers to use it for writing. It shows borrowals from Portuguese, Sanskrit, Marathi and Kannaḍa. Lacking any standardization, the diālect shows a fair amount of free variation in phonology and grammar. The chief features of this dialect are summarised below:

The dialect shows no aspirated sounds. The sounds kh and ph of the other Koṅkaṇi dialects are represented here by f. All other aspirated stops are de-aspirated.

fodfodit	khədbədit	rough
fandɔ	khandɔ	shoulder
fel	khel	game
ful	phul	flower
gɔr	ghər	house
balɔ	bhalɔ	spear
mɔṭɔ	mɔṭhɔ	big, fat

Before the front vowels, Gāwḍi shows ǰ in place of g of the Koṅkaṇi.

ǰilop	gilop	to swallow
ǰɛlɔ	gɛlɔ	went
ǰid	gid	vulture

The Christian dialect of the Gauḍas shows ɔ or o where the non-Christian dialect shows ə, which is rare in this dialect.

kor	kər	do
bos	bəs	sit
dũwor	dũwər	smoke

At the end of words, this dialect shows a palatalisation of

consonants which is phonemic and is transcribed here with y.

muṇ	having said	muṇy	say
at	hand	raty	night
uṭ	get up	muṭy	fist

There are no retroflex consonants in the initial position. /l/ freely varies with /n/ in the initial position.

lok ~ nok	people
lan ~ nan	small
layṇ ~ nayṇ	line

In the field of grammar, we note, the use of dative in an oblique form (makɔsan = from me), a form of future using š (oyšī, will go, koššī will do), continuous forms of present, past and past-perfect with the use of the auxiliary as-, ah- to be, (ɔspaha 'is going', ɔspahlɔ 'was going', ɔspahlɔlɔ 'had been going'), the gerund with the suffix aga possibly of Dravidian origin (konnaga 'having done', ɛnaka 'having come'), the formation of an adverb with the suffix tri (bostri 'having sat', kotri 'having done') and such syntactic features as the loss of dative -k, the full form and not the oblique in an adjectival position, and constant use of words like kaḷḷɔ, muṇ, muṇṭɔkɔt etc.

The material for this dialect was collected by me and Dr. (Miss) P. P. Karapurkar both for this monograph in the Dialect Survey series and for her Ph.D. thesis in linguistics under my guidance. While presenting the material for this survey I had to add the list of about 500 sentences and exclude syntax which her thesis deals in details. She has also collected a larger number of texts of some ethnological interest and her analysis goes into greater details, while my presentation relies on giving the paradigms in place of detailed morphemic analysis. In some minor points there are some differences in the way of analysis but mostly in the form of presentation. To indicate that the present monograph is based on her thesis, I have associated her name with my own on the title page which will indicate, I hope, adequately my obligatories to her. As usual Shri S. B. Kulkarni helped me with the preparation of the manuscript for the press, to whom thanks are due.

18-7-70. —A. M. GHATAGE

CHAPTER I

PHONOLOGY

[1] *Vowels:*

The vowel system of the Gāwḍi dialect can be represented as follows:

i		u
e	ə	o
ɛ	a	ɔ

This system shows a three-fold contrast in the height of the tongue—high, mid and low, and a three-fold contrast in the position of the tongue—front, central and back. Lip-rounding is not phonemic as all the front and central vowels are unrounded and all the back vowels are rounded. There is an obvious gap in the general pattern as there is no high central vowel.

Phonetically speaking all low vowels are not of the same height. The central vowel /a/ is lower than the other two vowels /ɛ/ and /ɔ/ which are higher low. Further the low vowel /a/ is slightly fronted while the mid vowel /ə/ is a little retracted in position.

Except /e/ and /o/, all vowels occur in all positions. These do not occur finally. The central vowel /a/ is the most frequent, while the other central vowel /ə/ is very rare. In the initial position the frequency of both /ə/ and /e/ is very low.

Length in the vowels is not phonemic. In monosyllabic words there is free variation between long vowels and short vowels. In polysyllabic words, the vowel in the second syllable is always long, while in all the other syllables, it is short.

The mid and low vowels /e/, /o/, /ɛ/ and /ɔ/ develop a corresponding glide /y/ or /w/ in the initial position. As a result of this, these vowels are slightly lowered.

The description of the vowel phonemes, their distribution and allophones is given below with relevant examples:

/i/ a high, front, unrounded vowel. It occurs in all positions. It shows two allophones.

The long allophone [i:] occurs in monosyllabic words where it varies freely with its short allophone and in the second syllable of polysyllabic words.

The short allophone [i] occurs in all other positions.

/it/	brick	[i:ṭ~iṭ]
/jib/	tongue	[dži:b~džib]
/pi/	drink	[pi:~pi]
/sobit/	beautiful	[sobi:t]
/rupiya/	rupee	[rupi:ya]
/tokli/	head	[tokli:]
/itu/	good	[itu:]
/osonti/	woman	[woso:nti]

/e/ a mid, front, unrounded vowel. It occurs in the initial and medial positions. Its allophones are based on the two features, its length and its height. Initially it develops a y-glide optionally and as a result of it, it is lowered, giving rise to the allophone [yeˇ]. It has a long allophone [e:] which occurs optionally in monosyllabic words and in the second syllable of polysyllabic words. Its short allophone [e] occurs elsewhere.

/ek/	one	[yeˇ :k~e:k~yeˇ k~ek]
/ekkis/	twenty-one	[yeˇ kki:s~ekki:s]
/der/	brother-in-law	[de:r~der]
/kanet/	knife	[kane:t]
/cutekor/	green	[tsute:kor]
/bejin/	soon	[bedzi:n]
/ramajer/	at Rama's place	[rama:dzer]

/ɛ/ a higher-low, front, unrounded vowel. It occurs in all positions. Its allophones depend upon its length and height. Initially it develops a y-glide and at the same time it is lowered a bit, giving rise to the allophone [yɛˇ]. In the final position the vowel is raised to a mean mid position [E]. Its long allophone [ɛ:] occurs optionally in monosyllables and in the second syllable

of polysyllables. Its short allophone [ε] is found in all other places.

/εt/	may come	[yέ:t~ε:t~yε̆t~εt]
/εklɔ/	alone	[yε̆klɔ̃:~εklɔ̃:]
/šεt/	field	[šε:t~šεt]
/rεbεḍ/	mud	[rεbε:ṛ]
/sanǰεsta/	evening	[sañdžε:sta]
/ǰε/	take	[džε:~džε]
/kɔḷšε/	coals	[kɔḷšε :]
/dadulε/	men	[dadu:ε̂]
/kεdɔṇa/	when	[kεdɔ:ṇa]

/a/ a low, central, unrounded vowel, slightly fronted. It occurs in all positions and has two allophones. The long allophone [a:] occurs optionally in monosyllabic words and regularly in the second syllable of polysyllabic words. The short allophone [a] occurs in other positions.

/at/	hand	[a:t~at]
/paḷ/	root	[pa:ḷ~paḷ]
/da/	ten	[da:~da]
/adar/	help	[ada:r]
/aṭaŋguḷε̃/	round	[aṭa:ŋguḷε̃̆]
/atã/	now	[atã:]
/sanǰεsta/	evening	[sañdžε:sta]

/ə/ a mid, central, unrounded vowel which is slightly retracted. It occurs in all positions. It freely varies with the higher-low back vowel /ɔ/ in the first syllable, but contrasts with it in other syllables. It has the usual two allophones due to length, the distribution being the same as in other vowels.

/fəṭ/	false	[fə:ṭ~fəṭ~fɔ:ṭ~fɔṭ]
/majər/	cat	[madzə:r]
/jaṇə/	know	[dzaṇə:]
/jənεl/	window	[dzənε:l]
/barabər/	along with	[bara:bər]
/səwis/	twenty-six	[səwi:s~sɔwi:s]

/ɔ/ a higher-low, back, rounded vowel. It occurs in all

positions. In the initial position, it develops the w-glide and as a result of it, it is lowered a little. In the word-final position, it is raised and becomes virtually a mid-vowel [ɵ]. Its long allophone [ɔ:] occurs optionally in monosyllabic words and in the second syllable of polysyllabic words. In other places its short allophone [ɔ] is found.

/ɔt/	sunshine	[wɔ˘:t~ɔ:t~wɔ˘t~ɔt]
/ɔrɔs/	year	[wɔ˘rɔ:s~ɔrɔ:s]
/tɔ/	he	[tɔ^:~tɔ^]
/gaḍɔ/	cart	[gaṛɔ^:]
/tɔmat/	tomato	[tɔma:t]
/kuslɔlɔ/	rotten	[kuslɔ:lɔ]
/jɔlmɔlɔ/	born	[dzɔlmɔ:lɔ]

/o/ a mid, back, rounded vowel. It occurs in the initial and medial positions. Initially it develops optionally a w-glide and as a result of it, it is lowered a little [wo˘]. In the position before a bilabial stop, it is slightly raised [o^]. Its long allophone [o:] occurs in the monosyllabic words where it freely varies with the short allophone and in the second syllable of polysyllabic words. In other places the short allophone [o] is found.

/oḷy/	run	[wo˘:ḷy~o:ḷy~woḷy~oḷy]
/oši̇r/	narrow	[wo˘ši:r~oši:r]
/kob/	cabbage	[ko^:b~ko^b]
/rop/	clothes	[ro^:p~ro^p]
/rawop/	to stay	[rawo^:p]
/kor/	colour	[ko:r~kor]
/gobor/	ashes	[gobo^:r]
/ambot/	sour	[ambo:t]
/kamoḷi/	blanket	[kamo:ḷi]
/poṭli/	basket	[poṭli:]

/u/ a back, high, rounded vowel. It occurs in all positions. It has the usual two allophones, the long one [u:] optionally occurring in monosyllables and in the second syllable of polysyllable, and the short one [u] in other places.

/ub/	steam	[u:b~ub]

/put/	son	[pu:t~put]
/itu/	good	[itu:]
/muŋgus/	mungoose	[muŋgu:s]
/udɔ/	water	[udɔ:]
/kuḍḍɔ/	blind	[kuḍḍɔ:]

Some of the basic contrasts among the vowel phonemes are illustrated in the following pairs:

i/e	/ik/	poison	/ek/	one
	/tiṇi/	by her	/teṇi/	by him
e/ɛ	/der/	brother-in-law	/dɛr/	door
	/mej/	count	/mɛj/	table
ɛ/a	/dɛr/	door	/dar/	sharpness
	/dɛg/	bank	/dag/	spot
a/ɔ	/at/	hand	/ɔt/	sunshine
	/maḍ/	coconut tree	/mɔḍ/	thunder
ɔ/ə	/apɔy/	call	/bapəy/	father
	/makɔḍ/	monkeys	/majər/	cat
o/ɔ	/ot/	elephant	/ɔt/	sunshine
	/kor/	colour	/kɔr/	colours
o/u	/dow/	dew	/duw/	daughter
	/fol/	sheet of paper	/ful/	flower

All vowels occur with nasalization and contrast with their non-nasalized forms. Such contrasts are illustrated below:

i/ĩ	/i/	this	/ĩ/	these
	/šiw/	lion	/šĩw/	stich
e/ẽ	/nes/	handkerchief	/kẽs/	hair
	/kanet/	knife	/duwẽt/	sick
ɛ/ɛ̃	/ɛ/	these	/ɛ̃/	this
	/tɛ/	they	/tɛ̃/	it
a/ã	/as/	smell	/ãs/	laugh
	/bay/	sister	/bãy/	well
ə/ə̃	/bəDi/	stick	/bə̃wrɔ/	whirlpool
ɔ/ɔ̃	/ɔt/	sunshine	/ɔṭ/	lips

	/fɔt/	spot	/fɔ̃ṭ/	heel
o/õ	/ot/	elephant	/õṭ/	lip
	/diwop/	to give	/dũwõp/	to wash
u/ũ	/uṭ/	get up	/ũṭ/	camel
	/duw/	daughter	/dũw/	wash

[2] *Consonants:*

The consonantal phonemes of Gāwḍi can be tabulated as follows:

p	t	c	ṭ	č	k
b	d	j	ḍ/D	ǰ	g
m	n		ṇ		ŋ
	l		ḷ		
	r				
f	s			š	h
w				y	

Phonetically speaking, the post-dental and the palatal stops are affricates, which behave like stops and hence are included among them. /n/, /l/ and /r/ are alveolars while /h/ is a glottal fricative. More than half the consonants viz. [t, d, ṭ, ḍ, č, ǰ, g, n, ṇ, r, ḷ, š] show a palatal release in the final position. This gives rise to contrasts between consonants with and without such palatal release. This release is phonemecized here as /y/, because no contrast is detected with a consonant followed by /y/ and a consonant followed by this palatal release. Historically it appears that this release is the residue of a following high front vowel /i/ after those consonants, which was later lost.

The consonants show the following limitations on their distribution.

No retroflex consonant occurs in the initial position.

Phonemes /f/ and /h/ do not occur finally.

Phoneme /D/ is of a very limited occurrence and is confined to only the medial position. The contrast between the post-dental and palatal affricates is found only before back and central vowels.

Phonemes /f/ and /h/ are in free variation with each other in most cases. But there are a few instances where /h/ does not freely vary with /f/. Hence both are set up as two different phonemes.

The phoneme /f/ is set up in all those cases where the free variation occurs, while phoneme /h/ is set up in those cases where there is no such free variation.

A description of the consonantal phonemes and their allophones is given below:

/p/ a bilabial, voiceless stop. It occurs in all positions. It is not found in gemination.

/patoḷ/	thin	[pato:ḷ]
/kapus/	cotton	[kapu:s]
/sorpoḷ/	necklace	[sorpo:ḷ]
/fõpṭi/	hut	[fõpṭi:~hõpṭī:]
/tup/	ghee	[tu:p~tup]

/t/ a dental, voiceless stop. It shows an alveolar allophone after an alveolar nasal.

/tɔ̃ṭɔ/	lame	[tɔ̃ṭɔ^ :]
/mati/	soil	[mati:]
/pottɛ̃/	again	[pottɛ̃:]
/at/	hand	[a:t~at]
/mantat/	like	[manta:t]
/kantar/	song	[kanta:r]

/c/ a voiceless post-dental affricate [ts]. It occurs in all positions except before front vowels.

/car/	fibres of jack-fruit	[tsa:r~tsar]
/dɔccɔ/	to be caught	[dɔttsɔ^ :]
/wincarop/	to ask	[wintsa:ro^ p]
/fɔrc/	expenditure	[fɔ:rts~fɔrts]

/ṭ/ a voiceless, retroflex stop. It does not occur initially.

/kãṭɔ/	thorn	[kãṭɔ^ :]
/poṭṭalɔ/	was falling	[poṭṭa:lɔ^]
/janṭɔ/	elderly	[dzanṭɔ^ :]
/poṭli/	basket	[poṭli:]
/tɔmaṭ/	tomato	[tɔma:ṭ]

/č/ a voiceless, palatal affricate. It occurs in all positions but is rare before back vowels.

/čintop/	to think	[tšinto:p]
/pončis/	twenty-five	[pontši:s]
/mač či/	to be dug	[mattši:]
/ač/	read	[a:tš~atš]

/k/ a voiceless, velar stop.

/kirāṭi/	small finger	[kirã:ṭi]
/daku/	grapes	[daku:]
/ekkis/	twenty-one	[yĕkki:s~ekki:s]
/sarkε̃/	straight	[sarkε:˜]
/saḷok/	lotus	[saḷo:k]

/b/ a bilabial, voiced stop. It occurs in all positions.

/bejin/	soon	[bedži:n]
/barabər/	along with	[bara:bər]
/dɔbrad/	twice	[dɔbra:d]
/gorib/	poor	[gori:b]

/d/ a voiced, dental stop. It has an alveolar allophone after the alveolar nasal.

/datuṇi/	comb	[datu:ṇi]
/kɔdεl/	chair	[kɔdε:l]
/muddam/	purposely	[mudda:m]
/tɔrsaḍ/	sword	[tɔrsa:d]
/dondor/	foam	[dondo:r]

/j/ a voiced, post-dental, affricate [dz]. It occurs in all positions except before front vowel.

/joglu/	lightning	[dzoglu:]
/kajullɔ/	glow-worm	[kadzu:llɔ]
/jɔgjɔg/	shining	[dzɔgdzɔ:g]
/kaḷij/	heart	[kaḷi:dz]

/ḍ/ a voiced, retroflex stop. It does not occur initially. It

has two allophones. The stop allophone [ḍ] occurs after homo-organic stop or nasal. The flap allophone [ṛ] occurs in other positions.

/pɔḍḍɔ/	curtain	[pɔḍḍɔ̂:]
/danḍoy/	leech	[danḍo:e̯]
/kiḍɔ/	insect	[kiṛɔ̂:]
/mɔḍtɛl/	hammer	[mɔṛtɛ:l]
/asuḍ/	winnow	[asu:ṛ]

/D/ a voiced, retroflex stop. It stands in contrast with the other voiced retroflex stop /ḍ/ in a few examples in the medial position only. Phonetically it is a fortis stop while the other is lenis and often a flap.

/uDop/	to throw	[uḍo:p]
/boDi/	stick	[boḍi:]
/ugDas/	memory	[ugḍa:s]
/moDoḍ/	washerman	[moḍo:ṛ]

/ǰ/ a voiced, palatal affricate [dž]. It occurs in all positions.

/ǰardin/	garden	[džardi:n]
/kuǰner/	cook	[kudžne:r]
/beǰin/	soon	[bedži:n]
/aǰ/	to-day	[a:dž~adž]

/g/ a voiced, velar stop. It occurs in all positions.

/gɔgɔ/	waterfall	[gɔgɔ̂:]
/sagwad/	gift	[sagwa:d]
/marog/	costly	[maro:g]
/mog/	love	[mo:g~mog]

/m/ a bilabial, voiced nasal. It occurs in all positions.

/mɔnɔ/	dumb	[mɔnɔ:̂]
/jomin/	earth	[dzomi:n]
/kummar/	potter	[kumma:r]
/ugmaṇi/	boring	[ugma:ṇi]

/mɔlɔm/	water-melon	[mɔlɔ:m]

/n/ an alveolar, voiced nasal. It has a palatal allophone before palatal sounds.

/nibɔr/	hard	[nibɔ:r]
/anɔ/	dwarf	[anɔ̂:]
/tɛnnɔ/	young	[tɛnnɔ̂:]
/tɛdna/	then	[tɛdna:]
/samayn/	luggage	[sama:e̯n]
/pinǰ/	tear	[pi:ñdž̥~piñdž̥]
/tɔranǰy/	lemon	[tɔra:ñdžy]

/ṇ/ a retroflex, voiced nasal. It does not occur initially.

/goṇi/	hawk	[goṇi:]
/kuṇṇi/	a utensil	[kuṇṇi:]
/maṇgɛ̃/	crocodile	[maṇgɛ̃̂:]
/ayḍɔṇ/	utensil	[ae̯ḍɔ:ṇ]

/ŋ/ a velar, voiced nasal. It does not occur initially.

/muŋḷar/	Tuesday	[muŋḷa:r]
/wiŋkṭɛ̃/	bought	[wiŋkṭɛ̃:]
/dɔŋgɛ/	legs	[dɔŋgɛ̂:]
/muriŋ/	fresh coconut	[muri:ŋ]

/r/ an alveolar, voiced trill. It has more taps initially.

/rɔgɔt/	blood	[r̃ɔgɔ:t]
/gɔrɛ̃/	fishing rod	[gɔrɛ̃:]
/kurroy/	post-office	[kurro:e̯]
/brɛstar/	Thursday	[brɛsta:r]
/adar/	help	[ada:r]

/l/ an alveolar, voiced lateral.

/lugɔḍ/	cloth	[lugɔ:ṛ]
/milagr/	wonderful	[mila:gr]
/kulli/	crab	[kulli:]

/wiskɔl/	school	[wiskɔ:l]

/ḷ/ a retroflex, voiced lateral. It does not occur initially.

/taḷɔ/	branch	[taḷɔ̂:]
/ɔḷḷɔ/	big	[wɔḷḷɔ̂:~ɔḷḷɔ̂:]
/aḷši/	lazy	[aḷši:]
/sākoḷ/	pull	[sāko:ḷ]

/f/ a bilabial, voiceless fricative. It does not occur in the final position. It freely varies with the glottal fricative /h/.

/fator/	stone	[fato:r~hato:r]
/fonop/	to dig	[fono:p~hono:p̚]
/fodfodit/	rough	[forfo:rit~horho:rit]
/kafε̃kot/	brown	[kafε̃:kor~kahε̃:kor]

/s/ a voiceless, dental fricative.

/sɔpɔn/	dream	[sɔpɔ:n]
/kāsuḍ/	tortoise	[kāsu:r]
/missaŋ/	chilly	[missa:ŋ]
/ɔrɔs/	year	[wɔ̆rɔ:s~ɔrɔ:s]

/š/ a voiceless, palatal fricative.

/šεpay/	grandfather	[šεpa:e]
/bašεn/	like	[bašε:n]
/maššε̃/	a little	[maššε̃:]
/burraš/	rubber	[burra:š]

/h/ a glottal fricative. Initially it occurs in only a few words. Medially it occurs only in a single word /ahop/ 'to be' and its various forms. It has a voiceless allophone which occurs before /l/.

/huskɔ/	worry	[huskɔ̂:]
/hamṭul/	a fish	[hamṭu:l]
/hɔkɔl/	bride	[hɔkɔ:l]
/hɔrɔt/	spade	[hɔrɔ:t]
/hašε̃/	special	[hašε̃:]

/aha/	is	[aha:]
/ahlɔ/	was	[ah̥lɔ:]

/w/ a bilabial, voiced, fricationless continuent. It occurs initially before a vowel, finally after a vowel and medially between two vowels, a vowel and a consonant and a consonant and a vowel.

/waḍɔ/	village	[waṛɔ:]
/sɔwɔ/	sixth	[sɔwɔ:]
/bawlɛ̃/	doll	[baulɛ̃:]
/mɔḍwɔ/	short	[mɔṛwɔ:]
/baw/	brother	[ba:o̯ ~ bao̯]

/y/ a palatal, voiced, fricationless continuent. Initially it occurs before a vowel, finally after a vowel or a consonant in the form of a palatal release, and medially between vowels or a vowel and a consonant or a consonant and a vowel.

/yɔ/	come	[yɔ̂ :~yɔ̂]
/baya/	a sister	[baya:]
/oylɔ/	of the upper one	[oe̯lɔ̂ :]
/kadəy/	jail	[kadɔ:e̯]
/čary/	four	[tša:ry ~ tšary]

Some of the important contrasts between consonantal phonemes are illustrated below:

ḍ/D	/moḍop/	to break	/moDoḍ/	washerman
	/uḍop/	to fly	/uDop/	to throw
	/goḍi/	mare	/boDi/	stick
c/č	/car/	fibre	/čar/	four
	/nac/	dance	/ač/	read
	/pãc/	five	/tɔč/	he [emphatic]
j/ǰ	/tujɔ/	your	/tuǰɛ/	your
	/suj/	swelling	/suǰ/	dirty
	/waj/	boredom	/aǰ/	to-day
n/ṇ	/tan/	thirst	/taṇ/	stretch
	/ran/	forest	/raṇ/	widow
n/ŋ	/san/	broom	/saŋ/	say

l/ḷ	/fɔl/	paper	/fɔḷ/	fruit
	/kɛlɛ̃/	did	/kɛḷɛ̃/	banana
ḍ/ḷ	/dɔḍɔ/	cinder	/dɔḷɔ/	eye
	/paḍ/	enemy	/paḷ/	root
s/š	/asa/	is	/aša/	hope
	/kas/	roaring	/kaš/	box
p/f	/paṭ/	dam	/faṭ/	back

The contrast between the final consonant with and without a palatal release is illustrated in the following examples:

t/ty	/at/	hand	/raty/	night
d/dy	/nid/	sleep	/ǰidy/	vulture
ṭ/ṭy	/uṭ/	get up	/muṭy/	fist
ḍ/ḍy	/daḍ/	send	/daḍy/	molar
k/ky	/šiŋk/	learn	/ǰiŋky/	win
g/gy	/mog/	love	/marogy/	way
n/ny	/ran/	forest	/rany/	look
	/ban/	rainbow	/bany/	tie
ǰ/ǰy	/aǰ/	to-day	/tɔranǰy/	lemon
š/šy	/kãš/	box	/gãšy/	rub
	/muš/	buffalo	/pušy/	wife
ḷ/ḷy	/maḷ/	garland	/maḷy/	to wear
r/ry	/kũwor/	prince	/kũwory/	princess
	/dũwõr/	smoke	/dowory/	keep

[3] *Diphthongs and Vowel-clusters:*

This dialect shows both diphthongal combinations of vowels and also vowel clusters. The latter are distinguished from the first by the fact that this second element is longer and they form separate peaks, while the diphthongs have the second element short and they form a single peak. The diphthongs are of both the falling and rising types, the first being more numerous than the second.

These sounds are treated phonemically as follows:

A rising diphthong is considered as a sequence of a semi-vowel followed by a vowel.

A falling diphthong is considered as a sequence of a vowel followed by a semi-vowel.

A vowel-cluster consists of two vowels following in close

succession.

The rising diphthongs are few:

/myuṇi/	sister-in-law	[mi̯uṇi:]
/doryɔ/	sea	[dori̯ɔ^:]

The following diphthongs are more frequent:

/diwcɔ/	to be given	[diu̯tsɔ^:]
/šiw/	lion	[ši:u̯]
/eylɔ/	came	[ei̯lɔ:]
/dew/	god	[deɔ̯]
/mɛwlɔ/	met	[mɛɔ̯lɔ:]
/aydɔn/	utensil	[ae̯dɔ:n]
/bayl/	wife	[bae̯l~ba:e̯l]
/awṭɔ/	lazy	[aɔ̯ṭɔ^:]
/mawli/	spider	[mau̯li:]
/bapɔy/	father	[bapɔ:e̯]
/tɔwšɛ̃/	cucumber	[tɔo̯šɛ̃:]
/oyr/	above	[oi̯r~o:i̯r]
/apoy/	call	[apoe̯:]
/gow/	husband	[go:u̯~gou̯]
/muy/	ant	[mu:i̯~mui̯]
/šĩw/	stitch	[šĩu̯~šĩ:u̯]
/rɛ̃w/	sand	[rɛ̃:u̯~rɛ̃u̯]
/bãy/	will	[bã:ɛ̯~bãɛ̯]
/kãwlɔ/	crow	[kãɔ̯lɔ^:]
/kõyti/	sickle	[kõe̯ti:]
/gõw/	wheat	[gõ:u̯~gõu̯]
/fũy/	where	[fũi̯~fũ:i̯]
/ãw/	I	[ãɔ̯~ã:ɔ̯]

The following vowel clusters are met with:

/ei/	/dei/	goddess	[dei:]
/eu/	/deuḷ/	temple	[deu:ḷ]
/ɛo/	/ɛop/	to come	[ɛo:p]
/ɛe/	/tɛen/	by her	[tɛe:n]
/ai/	/bais/	twenty-two	[bai:s]

[4] *Consonant Clusters:*

Gāwḍi shows clusters of two and three consonants. Larger ones are not found. While three consonant clusters are confined to medial and final positions, the two consonant clusters are found in all positions.

Two Consonant Clusters

Initial clusters of this type are few and the second member is either /y/ or /r/.

/pr/	/prɛj/	prison
/tr/	/tras/	trouble
/ty/	/tyɔ/	they [F.]
/kr/	/kristāw/	Christian
/br/	/brɛstar/	Thursday
/dr/	/drɛs/	dress
/gr/	/graṇ/	ground
/my/	/myuṇɔ/	brother-in-law

Final two-consonant clusters are larger in number. The second member is either /y/ or /r/ or some stop mostly after a nasal.

/tr/	/tiyātr/	farce
/ty/	/tɔḷɔty/	palm of the hand
/ṭy/	/goṭy/	strong
/kr/	/čikr/	cup
/ky/	/ayky/	listen
/dr/	/idr/	glass
/dy/	/ǰidy/	vulture
/ḍt/	/fɔḍt/	brave
/ḍy/	/poḍy/	fall
/ǰy/	/tɔranǰy/	lemon
/gr/	/milagr/	wonderful
/mp/	/kamp/	farm
/ny/	/rany/	cook
/ṇy/	/muṇy/	say
/ŋg/	/aŋg/	body
/rc/	/fɔrc/	expense
/ry/	/kūwory/	princess

/ḷy/	/oḷy/	turn
/šṭ/	/išṭ/	friend
/šy/	/pušy/	wipe
/wp/	/lawp/	to put
/wt/	/rawt/	may stay
/wṭ/	/fawṭ/	turn
/yt/	/layt/	may put
/yṭ/	/layṭ/	light

Medial consonants are numerous and of diverse types:

with /p/		
/pṭ/	/fõpṭi/	hut
/pk/	/upkar/	useful
/ps/	/apsuk/	by itself
/pṇ/	/apṇačɛ̃/	own
/pr/	/seprad/	separate
with /t/		
/tt/	/pottɛ̃/	again
/tḍ/	/tɔ̃tḍɔ/	stammerer
/tk/	/utkɛ̃/	open
/tm/	/tɔtmɔ/	dead body
/tr/	/katrop/	to cut
/tl/	/katli/	a piece of fresh coconut
/ty/	/fatyɔ/	garlands
with /ṭ/		
/ṭṭ/	/poṭṭa/	falls
/ṭḷ/	/paṭḷɔ/	basket
/ṭy/	/fõpṭyɔ/	huts
with /č/		
/čp/	/pičpiči/	sparrow
/čč/	/mačči/	should be dug
/čy/	/oyčya/	to go
with /k/		
/kp/	/nakpuḍã/	nostrils
/kt/	/ektoris/	actor
/kṭ/	/ɛkṭãy/	together
/kk/	/ekkis/	twenty-one
/kd/	/mukdəm/	manager
/kḍ/	/bokḍi/	goat

/kṇ/	/dakṇɛ̃/	lid
/kr/	/sukrar/	Friday
/kl/	/tokli/	head
/ky/	/hakyan/	nearby
with /b/		
/bb/	/abba/	(exclamation)
/br/	/tibrad/	thrice
/by/	/tambyɔ/	a pot
with /d/		
/dk/	/udka/	to water
/dd/	/muddəm/	purposely
/dw/	/budwar/	Wednesday
/dy/	/muddyɔ/	rings
with /ḍ/		
/ḍp/	/moḍpa/	to break
/ḍt/	/mɔḍtɛl/	hammer
/ḍk/	/kuḍkɔ/	piece
/ḍb/	/aḍbɔ/	lie
/ḍḍ/	/ɔḍḍɛ̃/	chest
/ḍg/	/gɔḍgɔḍ/	thunder
/ḍf/	/foḍfoḍit/	rough
/ḍs/	/suḍsuḍit/	smooth
/ḍy/	/gaḍyaćer/	on the cart
/ḍw/	/mɔḍwɔ/	short
with /ǰ/		
/ǰb/	/bɔhɔǰi/	a bird
/ǰn/	/kuǰner/	cook
/ǰy/	/ɔǰyan/	in the apron
with /g/		
/gȷ/	/ȷɔgȷɔg/	brightness
/gD/	/ugDas/	memory
/gḍ/	/pogḍi/	turban
/gm/	/ugmaṇi/	boredom
/gr/	/baŋgračɛ̃/	of gold
/gl/	/soglɛ̃/	all
/gw/	/sagwad/	gift
with /m/		
/mp/	/kompor/	elbow
/mt/	/šimtor/	graveyard
/mṭ/	/čimṭɔ/	tongs

/mc/	/amcɔ/	our
/mč/	/amčɛ̃/	ours
/mk/	/ɔmkɔ/	some
/mḍ/	/tamḍɔ/	red
/mǰ/	/amǰɛlɛ̃/	our
/mm/	/kummar/	potter
/ml/	/kɔmlɔ/	butterfly
with /n/		
/nt/	/osonti/	woman
/nc/	/wincar/	ask
/nč/	/pončis/	twenty-five
/nd/	/undir/	mouse
/nn/	/šinnã/	hiccup
/ns/	/sɔnsar/	world
/ny/	/gunyaw/	fault
with /ṇ/		
/ṇp/	/muṇpa/	to say
/ṇṭ/	/guṇṭer/	nest
/ṇḍ/	/daṇḍoy/	leach
/ṇṇ/	/kuṇṇi/	a utensil
/ṇy/	/suṇya/	to the dog
with /ŋ/		
/ŋp/	/saŋpa/	to tell
/ŋt/	/saŋta/	says
/ŋṭ/	/aŋṭɔ/	thumb
/ŋk/	/iŋktɛ̃/	buying
/ŋg/	/šiŋgã/	horns
/ŋḍ/	/baŋḍɔ/	a fish
/ŋl/	/saŋlɛ̃/	said
/ŋḷ/	/muŋḷar/	Tuesday
with /r/		
/rp/	/sorpoḷ/	necklace
/rk/	/korkuṭ/	hollow of a tree
/rj/	/t̃ɔrjota/	scratches
/rǰ/	/dorǰi/	tailor
/rs/	/tɔrsad/	sword
/rr/	/kurroy/	post-office
/ry/	/miryakɔṇ/	pepper seeds
with /l/		
/lp/	/hulpɔta/	burns

/lt/	/alta/	moves
/lk/	/tɛlkar/	oil-seller
/ld/	/bɔldɔta/	changes
/ls/	/kɔlsãw/	pants
/lm/	/jɔlmɔlɔ/	was born
/ll/	/kulli/	crab
/ly/	/falyã/	tomorrow
with /ḷ/		
/ḷp/	/jɔḷpɔlɔ/	to murmur
/ḷṭ/	/aḷṭi/	white ant
/ḷj/	/kaḷjan/	in the heart
/ḷš/	/aḷši/	lazy
/ḷw/	/baḷwoṭi/	jackal
with /š/		
/šṭ/	/bɛšṭɛ̃/	wantonly
/šš/	/maššɛ̃/	a little
with /h/		
/hl/	/ahlɔ/	was
with /w/		
/wp/	/rawpa/	to stay
/wṭ/	/rawṭa/	stays
/wc/	/diwcɔ/	of giving
/wč/	/piwčɛ̃/	of drinking
/wḍ/	/gawḍɔ/	Gauda
/wl/	/mawli/	eyebrow
/wḷ/	/awḷɔ/	lazy
with /y/		
/yt/	/oytri/	after going
/yl/	/gaylɛ̃/	put
/yc/	/oycɔ/	to go
/yč/	/oyčya/	to go
/yk/	/ayky/	listen

Three Consonant Clusters

Medially,

/ttr/	/kottri/	having done
/ṭṭr/	/poṭṭri/	having fallen
/ṭḷy/	/faṭḷyan/	at the back
/dly/	/dadlyan/	in the man

/mpḍ/	/šimpḍay/	cause to scatter
/mby/	/tambyɔ/	a pot
/ntp/	/čintpa/	to think
/ntr/	/bɔntrā/	rags
/ndr/	/condriṃ/	moon
/ŋkt/	/iŋktɛ̃/	buying
/ŋgr/	/baŋgračɛ̃/	of gold
/rgy/	/burgya/	to the boy
/ltr/	/altri/	having moved
/lkr/	/malkriyad/	cunning
/str/	/bostri/	having sat
/ytr/	/oytri/	having gone
/yčy/	/oyčya/	to go
/yly/	/eylya/	has come

Finally,

/ŋky/	/ǰiŋky/	win
/yky/	/ayky/	listen
/ṇḍy/	/saṇḍy/	spill

(5) *Syllabic Patterns:*

This Konkaṇi dialect shows the following syllabic patterns. A syllable contains a syllabic peak which is normally a vowel phoneme.

1. Syllable with one phoneme:

V only a vowel can form such a syllable.

/i/ this, /ɔ/ he, /ɛ/ they

2. Syllables with two phonemes:

VC	/iṭ/ brick,	/ek/ one,	/at/ hand
CV	/ti/ she,	/sɔ/ six,	/na/ no

3. Syllables with three phonemes:

VCC	/idr/ glass,	/aŋg/ body	/išṭ/ friend
CVC	/ǰib/ tongue,	/mɛj/ table	/put/ son

4. Syllables with four phonemes:

VCCC	/uŋky/ vomit	/ayky/ listen
	/iŋky/ sell	
CVCC	/fɔḍt/ brake	/pinǰ/ tear
	/fɔṇn/ salty	
CCVC	/prɛj/ prison	/drɛs/ dress
	/brɛs:tar/ Thursday.	

5. Syllables with five phonemes:

CVCCC	/ǰiŋky/ win	/buŋky/ bark
	/saṇdy/ scatter	
CCVCC	/prɔnt/ correct.	

(6) *Morphophonemics:*

The morphophonemic changes in this dialect pertain to both the vowels and consonants. Some of them are quite regular and are operative throughout its morphology. These are described here.

The vocalic changes are the following:

(1) If a morpheme contains the vowels /ɛ/ and /ɔ/ in the final syllable, and it is followed by another morpheme containing the high vowels /i/ or /u/, these vowels are raised to /e/ and /o/:

/nɔw/ + /i/ = /nowi/	new (F)
/ǰɛl/ + /i/ = /ǰeli/	went (F)
/boslɔl/ + /i/ = /bosloli/	seated (F)
/fɛḷ/ + /un/ = /feḷun/	having played

(2) When a morpheme ends in /e/ due to the loss of the following suffix (mostly of the cases), it is replaced by /ɛ/ as no final /e/ occurs in the dialect:

/baylek/—/baylɛ/	to the wife
/šɛ̃pek/—/šɛ̃pɛ/	to the tail

(3) The vowel loses its nasalization when it is immediately preceded or followed by a morpheme with a nasal consonant except /m/:

/toklyã/ + /ni/ = /toklyani/	by the heads

/ǰelĩ/ + /nay/ = /ǰelinay/ did not go

The consonantal changes are as follows:

(1) The final velar nasal /ŋ/ develops a following homoorganic stop /g/ when a morpheme beginning with a vowel follows:

/šiŋ/	+	/ã/	=	/šiŋgã/	horns
/saŋ/	+	/ũ/	=	/saŋgũ/	to tell

(2) The retroflex consonants /ḍ/ and /ḷ/ change to /ṭ/ before /t/ and to /ṇ/ before /n/:

/mɛḷ/	+	/t-/	=	/mɛṭṭ-/	meets
/poḍ/	+	/t-/	=	/poṭṭ-/	falls
/fɛḷ/	+	/n/	=	/fɛṇṇ-/	does not play
/poḍ/	+	/n/	=	/poṇṇ-/	does not fall

(3) A retroflex consonant assimilates a non-retroflex consonant (except when /ṭ/ is followed by /l/). Final /ḍ/ and /ḷ/ first change to /ṭ/ which then assimilates the following dental:

/piḷ/	+	/t/	=	/piṭṭ-/	squeeze
/soḍ/	+	/l/	=	/soḷḷ-/	leave
/coḍ/	+	/l/	=	/coḷḷ-/	climb
/uṭ/	+	/l/	=	/uṭl-/	get up

(4) The trill /r/ is assimilated to the following dental, post-dental affricate and retroflex consonants:

/dor/	+	/ṭ-/	=	/doṭṭ-/	catch
/kor/	+	/t-/	=	/kott-/	do
/mar/	+	/l-/	=	/mall-/	kill
/kor/	+	/c-/	=	/kocc-/	to be done
/kor/	+	/š-/	=	/košš-/	will do

(5) The voiced dental /d/ is devoiced before /t/:

/sod/	+	/t-/	=	/sott-/	search
/nid/	+	/t-/	=	/nitt-/	sleep

(6) Initial /l/ freely varies with /n/:

/limp ~ nimp/	clean
/lisãw ~ nisãw/	lesson
/lok ~ nok/	people
/layṇ ~ nayṇ/	live
/lap ~ nap/	pencil
/lan ~ nan/	small

(7) The final semi-vowel /y/ after a consonant is lost, when any other morpheme follows it:

/muṭy/	+	/yɔ/	=	/muṭyɔ/	fists
/kory/	+	/ta/	=	/korta/	does
/oḷy/	+	/ta/	=	/oṭṭa/	turns

Chapter II

MORPHOLOGY

The words in the Gāwḍi dialect are of three types and give rise to three major morphological classes. These are, nouns, verbs and indeclinables. Nouns constitute a class of morphemes which can take an oblique morpheme which is further followed by a case-suffix or a post-position. This class is subdivided into substantives, adjectives, pronouns and numerals. The verbal morphemes are followed by the tense markers, while the indeclinables add no suffix and remain unchanged.

(1) *Substantives:*

A substantive may enter into two types of morphological constructions:

1. It may take a plural suffix.

2. It may be followed by an oblique suffix, either singular or plural, which in turn is followed by a case-suffix or a post-position.

The allomorphs of the plural and the oblique morphemes are conditioned by certain features of the stems. Hence it is necessary to classify the substantives into various groups. The basic classification into three groups called the genders—masculine, feminine and neuter—is based on the syntactic criteria of agreement and concordance, as also their replacement by appropriate pronouns. It is further necessary to subdivide them into smaller groups on the basis of the endings, either vowels or consonants.

Nouns of masculine gender end in vowels:

/ɔ/	čɛḍɔ	boy	pakɔ	wing
/a/	raja	king	mama	mother's brother
/u/	raju	rope	daḍu	money
/i/	padri	priest	wawraḍi	servant

Consonants:

sorop	snake	at	hand
šeṭ	goldsmith	makoḍ	monkey
kan	ear	amig	friend
ɛḷ	sun	pay	father

Nouns of feminine gender end in vowels:

/i/ raṇi	queen	osonti	woman
/u/ u	louse	su	needle
Consonants:			
šɛ̃p	tail	buk	hunger
dad	news	dɛg	bank
gɔm	eyebrow	gay	cow

Nouns of neuter gender end in vowels:

/ɛ̃/ nistɛ̃	fish	suṇɛ̃	dog
/ũ/ čeḍũ	girl	gaḍũ	donkey
Consonants:			
kup	cloud	šit	rice
nak	nose	mɔḷob	sky
nakuṭ	nail	kam	work
ran	forest	tɔṇ	grass
dukor	pig	ɔrɔs	year

As regards the distinction of number, some nouns occur only in the singular like lok people, udɔk water, lɔkɔṇ iron, awɔy mother, tɔṇ grass, while a few occur only in the plural like dukã tears, bɔntrã rags. The majority of the nouns, however, occur both in the singular and plural. The substitution of the interrogative pronouns also classifies the substantives into rationals and irrationals.

The Plural

Almost all nouns in Gāwḍi distinguish between the singular and the plural. The singular number is unmarked and is inherent in the noun itself. Hence there is no need of setting up a singular morpheme. The word by itself implies a singular number, e.g.

/gɔr/ a house. The plural, however, is indicated by the addition of a suffix which is set up as the plural morpheme.

While the gender distinction in substantives is usually inherent in the word itself there are a few substantives, which appear to show an overt marker for the different genders. These can be best considered as derivative morphemes of gender. But these very markers also indicate the number of the substantive as well. As it is not possible to separate the morphs for gender and number even in case of the plural forms it is found convenient to set up a series of morphemes which can be called gender-number morphemes.

These morphemes consist of the final part of such words, mostly the final vowel and fall into two sets, one for the singular and the other for the plural, each having three members one for each gender. These can be tabulated as follows:

	Singular	*Plural*
Masc.	ɔ	ɛ
Neut.	ɛ̃	ĩ
Fem.	i	yɔ

The following examples illustrate their use:

Mas.	dadl	+ɔ	man	dadl	+ɛ	men
	burg	+ɔ	child	burg	+ɛ	children
Neut.	nist	+ɛ̃	fish	nist	+ĩ	fish
	lugd	+ɛ̃	cloth	lugd	+ĩ	clothes
Fem.	tokl	+i	head	tokl	+yɔ	heads
	dim	+i	knee	dim	+yɔ	knees

In all other substantives the plural is obtained by adding a plural morpheme to the singular form which is identical with the basic word. This morpheme shows four distinct allomorphs

{φ∼ɔ∼yɔ∼ã}

The distribution of these allomorphs is based upon both the gender and the endings of the substantives. The following chart summarises it.

Gender	*Ending*	*Allomorph*
Masc.	i u a C	φ
Neut.	ũ C	ã
Fem.	u C	ɔ
	i C	yɔ

A detailed statement of the plural formation is given below:

Masculine Substantives

All Masculine nouns, other than those which take the gender number morphemes, whether ending in vowels or consonants add the φ allomorph of the plural morpheme.

padri	priest	padri
doŋgori	shepherd	doŋgori
raju	rope	raju
meru	deer	meru
raja	king	raja
mama	maternal uncle	mama
at	hand	at
ruk	tree	ruk
amig	friend	amig
undir	mouse	undir
gugum	owl	gugum
kummar	potter	kummar

If the final syllable contains the vowels /e/ or /o/ which can occur only in a closed syllable, they are lowered to /ɛ/ or /ɔ/ before the plural morpheme.

kẽs	hair	kɛ̃s

guṇṭer	nest	guṇṭɛr
kor	colour	kɔr
moDod	washerman	mɔDɔḍ
doŋgor	mountain	dɔŋgɔr

In the last two examples the assimilatory effect of the final vowel is seen in the earlier vowel as well.

Neuter Substantives

All neuter nouns take the plural allomorph /ã/. Two allomorphic changes occur in the stems of such nouns before this suffix.

(i) The final vowel /ū̃/ is replaced by /w/ and the vowel /e/ of the stem is lowered to /ɛ/.

(ii) The vowel in the second syllable of disyllabic words ending in a single C is dropped.

čeḍū̃	girl	čɛḍwã
gaḍū̃	donkey	gaḍwã
dukor	pig	dukrã
ɔrɔs	year	ɔrsã
majɔr	cat	majrã
nakuṭ	nail	nakṭã

There are, however, a few disyllabic stems which do not drop the vowel in the second syllable before this suffix. They are listed below:

korkuṭ	hollow of a tree	korkuṭã
banyan	banian	banyanã
peǰam	pajama	peǰamã
aydɔn	utensil	aydɔnã
jɔlɛr	mosquito	jɔlɛrã
burak	hole	burakã
komis	shirt	komisã

Other types of neuter nouns are:

ran	forest	ranã
šet	field	šɛtã

nak	nose	nakã
pəṭ	belly	pəṭã
sal	bark	salã

Feminine Substantives

(1) Feminine nouns ending in /u/ and most nouns ending in a consonant take the plural allomorph /ɔ/. After the stems ending in /u/ either /w/ or /y/ is developed before the suffix.

u	louse	uwɔ
su	needle	suyɔ
dɛg	bank of a river	dɛgɔ
šɛ̃p	tail	šɛ̃pɔ
gãṭ	bell	gãṭɔ
bayl	wife	baylɔ
pikas	carpenter's tool	pikasɔ

(2) Feminine nouns ending in /i/ take the plural allomorph /yɔ/

raṇi	queen	raṇiyɔ
kaṇi	story	kaṇiyɔ
paṭi	basket	paṭiyɔ
boDi	stick	boDiyɔ

(3) There are a few feminine nouns ending in a consonant and yet taking the allomorph /yɔ/ of the plural. They are listed below:

ot	elephant	otyɔ
kaṅet	knife	kanetyɔ
kat	skin	katyɔ
muṭy	fist	muṭyɔ
daḍy	molar tooth	daḍyɔ
jomin	ground	jominyɔ
natin	grand daughter	natinyɔ
šeṭiṇ	goldsmith's-wife	šeṭiṇyɔ
mɛstiṇ	blacksmith's wife	mɛstiṇyɔ

The Oblique

The oblique morpheme is added to nouns before the case suffixes or post-positions. Sometimes, the case suffix is dropped and the oblique morpheme closes the construction. čɛḍya di 'give to the boy' where the dative suffix -k of the word čɛḍyak is dropped and the oblique singular morpheme -ya ends the word.

In the majority of the cases, the suffix remains the same both in the singular and plural and the idea of plurality is indicated by the oblique plural form.

If we compare the forms of oblique singular with those of the plural we find that the difference pertains to the presence of a nasal in the plural. We can thus set up a nasal as the marker of plurality after the oblique. But in the feminine nouns this does not give us a neat solution as there is nothing common between the singular and plural forms here. Hence, it is most convenient to set up two oblique morphemes, one for the singular and the other for the plural.

The following chart summarises the distribution of the allomorphs of the oblique singular and plural.

The distribution of oblique allomorphs with nouns which do not show the gender-number morphemes:

Gender	*Ending*	*Oblique Singular*	*Oblique Plural*
	V	a	ã∼aŋ∼an
Masculine	C(a)	a	ã∼aŋ∼an
	C(b)	i∼a	ã∼aŋ∼an
	Vy	ϕ	ϕ
	V	a	ã∼aŋ∼an
Neuter	C	a	ã∼aŋ∼an
	V	e	ã∼aŋ∼an
	C(a)	e	ã∼aŋ∼an
Feminine	C(b)	e	yã∼yaŋ∼yan
	C(c)	i	yã∼yaŋ∼yan
	Vy	ϕ	ã∼aŋ∼an

Distribution of the oblique with nouns taking the gender-

number morphemes:

Gender	*G. N. Sing.*	*Obl. Sing.*	*Obl. Pl.*
Masc.	-ɔ	ya	yã~yaŋ~yan
Fem.	-i	e	yã~yaŋ~yan
Neut.	-ɛ̃	ya	yã~yaŋ~yan

Oblique Singular

This morpheme shows six different allomorphs:

{ya~a~ф~i~e~(a/i)}

The distribution of these allomorphs depends on the presence of the gender-number morphemes or the gender and ending of the nouns, when these morphemes are absent.

(i) The allomorph ya is added to all the Masc. and Neut. nouns which show the G. N. morphemes.

dadlɔ	man	dadlya-
čɛḍɔ	boy	čɛḍya-
nistɛ̃	fish	nistya-
lugḍɛ̃	cloth	lugḍya-

(ii) The allomorph a is added to all the other Masc. and Neut. nouns except those which end in -Vy.

kan	ear	kana-
ɛḷ	sun	ɛḷa-
šɛt	field	šɛta-
mɔn	mind	mɔna-

(iii) The zero allomorph is added to all the nouns ending in -Vy except the word jãwɔy (son-in-law) which adds a instead: jãwɔya-.

pay	father	pay-
šɛpay	grandfather	šɛpay-
nuy	river	nuy-
gay	cow	gay-

(iv) The allomorph i is added to all feminine nouns ending

in C (c). These nouns are listed below:

kat	skin	kati-
ot	elephant	oti-
raty	night	rati-
faṭy	back	faṭi-
boyṇ	sister	boyṇi-
gol	cave	goli-
igɔrǰ	church	igɔrǰi-

(v) The allomorph e is added to all the remaining feminine nouns:

tokli	head	tokle-
osonti	woman	osonte-
su	needle	suwe- suye-
u	louse	uwe-~uye-
raṇi	queen	raṇiye-
boDi	stick	boDiye-
ǰib	tongue	ǰibe-
bayl	wife	bayle-
sun	daughter-in-law	sune-
natin	granddaughter	natine-
jomin	ground	jomine-

(vi) The allomorph i/a is added to a couple of masculine nouns:

at	hand	ati-~ata-
šeṭ	goldsmith	šeṭi-~šeṭa-

Oblique Plural

The morpheme of the oblique plural shows the following allomorphs:

{yã (yaŋ~yan)~ã (aŋ~an)}

The allomorphs yã and ã are morphologically conditioned while their other forms are phonologically conditioned being determined by the consonant of the suffix which follows:

čɛḍɔ	boy	čɛḍyã
		čɛḍyaŋk
		čɛḍyanc-

The distribution of the allomorphs is as follows:

(i) The allomorph yã is added to all those nouns which take the gender-number morphemes, and to feminine nouns ending in C (b) and C (c).

dadlɔ	man	dadlyã-
dɔlɔ	eye	dɔlyã-
tokli	head	toklyã-
bakri	bread	bakryã-
suṇɛ̃	dog	suṇyã-
nistɛ̃	fish	nistyã-
natin	granddaughter	natinyã-
jomin	ground	jominyã-
raty	night	ratyã-
muṭy	fist	muṭyã-
kũwory	princess	kũworyã-
ot	elephant	otyã-
kat	skin	katyã-
kanet	knife	kanetyã-
boyṇ	sister	boyṇyã-

(ii) The allomorph ã is added to all the other remaining nouns:

at	hand	atã-
šeṭ	goldsmith	šeṭã-
nuy	river	nuyã-
dɛg	bank	dɛgã-
pan	leaf	panã-
pɔṭ	belly	pɔṭã-

The noun stems undergo a few morphophonemic changes before the oblique morphemes, which are given below:

(1) The final i and u of masculine nouns change to y and w:

doŋgori	shepherd	doŋgorya-	doŋgoryã-
padri	priest	padrya-	padryã-
raju	rope	rajwa-	rajwã-
duḍu	money	duḍwa-	duḍwã-

(2) The final ũ of neuter nouns changes to w and the vowel e in the stem is lowered to ɛ.

čeḍũ	girl	čɛḍwa-	čɛḍwā̃-
gaḍũ	donkey	gaḍwa-	gaḍwā̃-

(3) The final u of feminine substantives develops a w or a y and final i develops a y:

su	needle	suwe-	suwā̃-
		suye-	suyā̃-
u	louse	uwe-	uwā̃-
		uye-	uyā̃-
raṇi	queen	raṇiye-	raṇiyā̃-
goṇi	hawk	goṇiye-	goṇiyā̃-
paṭi	basket	paṭiye-	paṭiyā̃-

(4) Disyllabic masculine and neuter nouns ending in a consonant, drop the vowel in the second syllable and the high vowel o of the first is lowered to ɔ.

kapus	cotton	kapsa-	
bamoṇ	Brahmin	bamṇa-	bamṇā̃-
marog	way	marga-	margā̃-
amig	friend	amga-	amgā̃-
ɔnɔs	pine-apple	ɔnsa-	ɔnsā̃-
sorop	snake	sɔrpa-	sɔrpā̃-
doŋgor	mountain	dɔŋgra-	dɔŋgrā̃-
gobor	ashes	gɔbra-	
mɔḷɔb	sky	mɔḷba-	mɔḷbā̃-
dukor	pig	dukra-	dukrā̃-
kaḷij	heart	kaḷja-	kaḷjā̃-
rɔgɔt	blood	rɔgta-	
nakuṭ	nail	nakṭa-	nakṭā̃-

(5) There are a few disyllabic masculine and neuter nouns which do not drop the vowel in the second syllable. This is found mostly in words with the syllabic patterns, CVCCVC or

CVCCCVC. Such words are listed below:

condrim	moon	condrima-	
ganǰil	bee	ganǰila-	ganǰilā̃-
sɔmwar	Monday	sɔmwara-	
muŋlar	Tuesday	muŋlara-	
budwar	Wednesday	budwara-	
brɛstar	Thursday	brɛstara-	
sukrar	Friday	sukrara-	
sonwar	Saturday	sonwara-	
sɔnsar	world	sɔnsara-	
kummar	potter	kummara-	kummarā̃-
cammar	shoemaker	cammara-	cammarā̃-
oḍil	chief	oḍila-	oḍilā̃-
kuǰner	cook	kuǰnera-	kuǰnerā̃-
korkuṭ	hollow	korkuṭa-	korkuṭā̃-
komis	shirt	komisa-	komisā̃-
jɔḷɛr	mosquito	jɔḷɛra-	jɔḷɛrā̃-
burak	hole	buraka-	burakā̃-

Cases

The cases show a complicated distribution in their forms in the formation of the singular and plural. In some, the case-suffixes are the same, the idea of plurality being expressed by the difference in the oblique morpheme which precedes them. In others, the oblique morpheme remains the same while the case suffixes differ in the singular and plural. Thus, they fall into two distinct groups:

GROUP I

Case	*Oblique*	*Case Suffix*	
		Singular	*Plural*
Inst.	Sg.	-n	-ni
Loc. $_1$	Sg.	-n∼nt	-ni
Voc.	Sg.	ϕ	-ni

Group II

Case	Oblique		Case Suffix
	Singular	*Plural*	
Dat.	Sg.	Pl.	-k
Gen.$_1$	Sg.	Pl.	-c- ~ -č
Gen.$_2$	Sg.	Pl.	-l-

The following examples illustrate these formations.

Instrumental

čɛḍyan saŋlɛ̃	čɛḍyani saŋlɛ̃
the boy said	the boys said
agan faylɛ̃	agani faylɛ̃
the tiger ate	the tigers ate

Locative$_1$

tɔ waḍyan rawta	tɛ waḍyani rawtay
He stays in the village	They stay in villages
golint dowory	golini dowory
keep in the cave	keep in the caves

Vocative

ha burgya	ha burgyani
O boy	O boys
ha boyṇi	poyat boyṇani
O sister	See O sisters

Dative

čɛḍyak di	čɛḍyaŋk di
give the boy	give the boys
atak lay	ataŋk lay

put on the hand	put on the hands

Genitive$_1$

čɛḍyacɔ baw	čɛḍyaŋcɔ baw
the boy's brother	the boys' brother
nuyčɛ degek	nuyančɛ degek
to the bank of the river	to the bank of the rivers

Genitive$_2$

burgyali boyn	burgyanli boyn
sister of the child	sister of the children
munšalɛ̃ gɔr	munšalĩ gɔrã
the man's house	the men's houses

There is a third type of a case-formation which can be called Locative$_2$. Its case morpheme -r is preceded by the genitive$_1$, in the oblique. This genitive suffix is optional in the singular but obligatory in the plural.

čɛḍyančer	on the boys
čɛḍyačer∼čɛḍyar	on the boy.

Among these cases the genitive$_1$ and genitive$_2$ are further followed by the gender-number morphemes and then qualify the following noun.

ramacɔ baw	Rama's brother
ramači boyn	Rama's sister
ramačɛ̃ suṇɛ̃	Rama's dog
burgyalɔ at	the boy's hand
burgyali tokli	the boy's head
burgyalɛ̃ gɔr	the boy's house

Both these genitive forms enter into an oblique construction when they are followed by other case-suffixes, post-positions or other words in the oblique. This oblique of the genitive has only a singular formation and shows two allomorphs e and ya. Their distribution is as follows:

(1) The allomorph e occurs after genitive$_1$, when it is followed by the case suffix r of Locative$_2$ or by feminine singular noun in the oblique.

gəḍyančer bosay	Sit on the horses
nuyeče degeke ɔs	Go to the bank of the river

(2) The allomorph ya occurs in all other situations:

ramačyan ɛ̃ jawpačɛ̃ na	This cannot be done by Rama.
garantlyan liwr aḍy	Bring the book from the house.

Post-positions

Post-positions are virtually independent words with their own meanings and in most cases occur as such. But they are also added to the oblique form of nouns or to some of the case-suffixes as well.

čɛḍya mukar	in front of the boy
ɛ̆ḍyak lagun	because of the boy
garan san	from inside the house
jaḍaoyr šɛwṇɛ̃ ahạ	The bird is on the tree.

Most of these words used as post-positions are listed below:

sɔkɔl	below	oyr	above
borer	with	bore	near
fatir	for	pasot	because of
pɔnda	under	pusun	until
puryan	upto	pɛlɛn	on the side
bašɛn	like	bitory	in
bayry	out	bɔgɔr	without
bɔgɔl	near	barar	with
barabər	with	ojir	in front of
oyčan	than	ɔddan	in the side of
aylyan	nearby	lagun	because of
lagĩ	near	tɛ̃kɔn	near
fatĩ	at the back	mukar	in front of

muḷan	below	majir	after

In addition, the word san 'from' occurs after the oblique singular and plural and Locative₁ and even after some other post-positions.

garansan	from inside the house
garalagĩsan	from near the house
garãsan	from the houses

It does not occur as an independent word but can be used both before and after the noun, thus suggesting some amount of independent existence.

san bomoye	from Bombay.

The post-positions mostly occur after the oblique forms of nouns or the oblique forms of the genitives. They can also occur after the Dative and Locative₁ cases. Only two post-positions lagun and oyčɛn occur after the dative. Before oyčɛn the k of the dative becomes g. The post-positions, being independent words, can also take the oblique and some case-suffixes. The following examples illustrate such constructions:

čɛḍya lagĩ	near the boy
čɛḍyak lagun	because of the boy
čɛḍyag oyčɛn	than the boy
garan san	from inside the house
čɛḍyačya mukar	in front of the boy
čɛḍyačya muklyan	in front of the boy
čɛḍyačya muklyan san	from in front of the boy

(2) *Adjectives:*

Adjectives qualify the nouns and either precede or follow it. Their use after the noun is unusual and is probably due to Portuguese influence.

sobit čɛdwak teni incallɛ̃	He asked the beautiful girl.
tɛ̃ kaḷɛ̃ kɔdɛl aḍy	Bring that black chair.
burgɔ tɛnnɔ coyta	The young boy sees.

tɔ̃ṭɔ̃ bawḍɔ apṇalya payaŋk bɔntrã guṭloyta	The poor lame man ties the rags round his legs.

Adjectives are not followed by the case suffix or post-position except the dative which is added to a few adjectives.

tɔ eyn boryak pollɔ	It was good that he came.
kapoḍ sowayk poḷḷɛ̃	The cloth was cheap.

The adjectives fall into two groups according as they take the gender-number morphemes or remain unchanged.

The unchanging adjectives can be considered as indeclinables.

Such adjectives are:

ũc	'tall'.	tɔ ũc čɛḍɔ	He is a tall boy.
		te ũc baylen saŋlɛ̃	The tall woman said.
		tɛ ũc čɛḍya apoy mɔwaḷ	Call that tall boy kind.
suǰ	'dirty'		
daṭ	'thick'		

Adjectives derived from the past tense bases are also unchanging.

bɛlšɛlɔ šit	spoilt rice
bɛḷšɛlɔ bakri	spoilt bread
bɛḷšɛlɔ umɔṇ	spoilt curry.

Changeable adjectives add the gender-number morphemes which agree with the following nouns. They also show oblique forms where the distinction between singular and plural is absent except in the feminine. The following table gives these suffixes:

<table>
<tr><th rowspan="2">Gender</th><th rowspan="2">Singular</th><th rowspan="2">Plural</th><th colspan="2">Oblique</th></tr>
<tr><th>Singular</th><th>Plural</th></tr>
<tr><td>Masc.</td><td>ɔ</td><td>ɛ</td><td colspan="2">-ya-</td></tr>
<tr><td>Neut.</td><td>ɛ̃</td><td>ĩ</td><td colspan="2">-ya-</td></tr>
<tr><td>Fem.</td><td>i</td><td>yɔ</td><td>-e-</td><td>-ya-</td></tr>
</table>

The following paradigm illustrates these forms:

	ãkḍɔ 'crooked'			
M.	ãkḍɔ	ãkḍɛ	ãkḍya-	
N.	ãkḍɛ̃	ãkḍī	ãkḍya-	
F.	ãkḍi	ãkḍyɔ	ãkḍɛ-	ãkḍya-

Similar adjectives are:

daklɔ	small
tamḍɔ	red

There are a few more adjectives which fall under both the groups. Sometimes they show the gender-number morphemes and sometimes they remain unchanged.

	barik 'small'	
M.	barkɔ	barkɛ
N.	barkɛ̃	barkī
F.	barki	barkyɔ

but, ti bayl barik That woman is small.

	hoḍḍur 'yellow'	
M.	hoḍḍurɔ	hoḍḍurɛ
N.	hoḍḍurɛ̃	hoḍḍurī
F.	hoḍḍuri	hoḍḍuryɔ

but also hoḍḍur fulã yellow flowers

(3) *Pronouns:*

The pronouns in this dialect show a great complexity in their morphology. They also differ from the nouns in a number of ways. Their oblique formation is different and their case suffixes also show many variations not known to the nouns and adjectives. They also use an oblique form of the dative besides genitive to form larger constructions. The pronouns can be classified into four groups which is valid both from the morphological and semantic points of view. These are: personal pronouns, demonstrative pronouns, reflexives and interrogatives.

The personal pronouns show a distinction between the first and second person and are indifferent to gender. The bases are different for the singular and the plural forms:

Person	Singular	Plural
I. P.	ãw	ami
II. P.	tũ	tumi

The demonstrative pronouns are of two types indicating an object as being remote or near. They also function as the third person pronouns and distinguish three genders and two numbers:

Remote	*Singular*	*Plural*
M.	tɔ	tɛ
F.	ti	tyɔ
N.	tɛ̃	tĩ
Proximate		
M.	ɔ	ɛ
F.	i	yɔ
N.	ɛ̃	ĩ

There is only one reflexive pronoun in Gāwḍi. It is apuṇ. It refers to the subject of the sentence.

teṇi čintlɛ̃ apuṇ ušar. He thought himself to be clever.

There are two interrogative pronouns. kɔṇ 'who' refers to rational beings and larger animals of Masculine gender. kitɛ 'what' refers to all other things, including young children.

tɔ kɔṇ	who is he?	tɔ dadlɔ	he is a man
tɛ̃ kitɛ̃	what is that!	tɛ̃ jonowr	it is an animal

In addition the pronominal adverb kãy refers to some indefinite object.

tɔšɛ̃ kãy na nothing like that.

Declension of Pronouns

An analysis of the pronominal forms leads to great complexity in the allomorphics of both the stems and suffixes and a further complexity in the morphological constructions. As most of the forms are limited in number it is more convenient to list them in the form of paradigms.

Pronoun	*Nominative*	*Instrumental*	*Dative*	*Dative Oblique*	*Genitive*$_1$	*Genitive*$_2$	*Genitive Oblique*	*Locative*$_1$	*Locative*$_2$
I P. Sg.	ā̃w	ā̃wɛ̃ ā̃yɛ̃	maka	mukɔ mukɔg	mujɔ	mujɛlɔ	mujya	majyan	majer
I P. Pl.	ami	ami	amka	amkɔ	amcɔ	amčɛlɔ	amčya	amčyan	amčer
II P. Sg.	tũ	tũwɛ̃ tũyɛ̃	tuka	tukɔ tukɔg	tujɔ	tujɛlɔ	tujya	tujyan	tujer
II P. Pl.	tumi	tumi	tumka	tumkɔ	tumcɔ	tumjɛlɔ	tumčya	tumčyan	tumčer
III P. Sg. M.	tɔ	teṇi tɛjyani	tɛka	tɛkɔ	tɛcɔ tɛjɔ	tɛjɛlɔ	tɛjya	tɛjyan	tɛjer
III P. Pl. M.	tɛ	tɛyani tinčyani	tɛŋka	tɛŋkɔ	tɛncɔ	tɛnjɛlɔ	tɛnčya	tɛnčyan	tɛnčer
III P. Sg. F.	ti	tiṇi tɛen	tika tɛek	tikɔ	ticɔ tijɔ tɛecɔ	tɛjɛ̃lɔ	tinčya	tinčyan	tijer
III P. Pl. F.	tyɔ	tiyani	tiŋka	tiŋkɔ	tincɔ	tinjɛlɔ	tinčya	tinčyan	tinčer
III P. Sg. N.	tɛ̃	teṇi	tɛka	tɛkɔ	tɛcɔ tɛjɔ	tɛjɛlɔ	tɛjya	tɛjyan	tɛjer
III P. Pl. N.	tĩ	tiyani	tiŋka	tiŋkɔ	tincɔ	tinjɛlɔ	tinčya	tinčyan	tinčer
Interrogative	kɔṇ	kɔṇɛ	kɔṇak kɔnaŋk		kɔṇačɔ	kɔṇalɔ	kɔṇačya	koṇčyan	kɔṇačer
Reflexive	apuṇ	apṇɛ	apṇak						

After the dative oblique two post-positions occur:
san 'from' and oyčɛn 'than', 'compared to'.

mukɔ san or.	Take it from me.
mukɔgoyčan tɔ ɔḍ.	He is older than me.
tukɔgoyčan tɔ ušar.	He is cleverer than you.
amkɔsan kā̃y meḷučɛ̃ na.	You will get nothing from us.

All other post-positions occur after the genitive oblique:

muǰyapasot biya naka	Do not be afraid of me
tɛǰya mukar dowory	Keep it in front of him.

The forms of genitive$_1$ and genitive$_2$ are treated as adjectival and take the gender-number morphomes in agreement with the following noun.

mujɔ baw aǰ ɛtɔlɔ	My brother will come to-day
teǰi may garan ǰeli	His mother went into the house

Pronominal Adjectives and Adverbs:

A few pronominal adjectives and adverbs are derived from the pronominal bases i, ɛ, ɔ with the prefixing of the consonants k and t and the addition of the appropriate suffixes.

Proximate		*Remote*		*Interrogative*	
ɛdɔṇa	now	tɛdɔṇa	then	kɛḍɔṇa	when
ɛdna	now	tɛdna	then	kɛdna	when
ɛsɔ	thus	tɛsɔ	thus	kɛsɔ	how
ɔsɔ	thus	tɔsɔ	thus	kɔsɔ	how
iŋga	here	tiŋga	there	fũy	where
ɛdɔ	this much	tɛdɔ	that much	kɛdɔ	how big
itlɔ	this much	titlɔ	that much	kitlɔ	how much

(4) *Numerals:*

The cardinal numerals in this dialect are enumerated below:

ek	one	tin	three
don	two	čar	four

pač	five	sɔttawis	twenty-seven
sɔ	six	ɔṭṭawis	twenty-eight
sat	seven	ekonṭis	twenty-nine
aṭ	eight	tis	thirty
nɔ	nine	tis ani ek	thirty-one
da	ten	čalis	forty
ikra	eleven	čaḷis ani čar	forty-four
bara	twelve	pɔnas	fifty
tɛra	thirteen	saṭ	sixty
cowda	fourteen	sottory	seventy
ponra	fifteen	ɔ̃yšĩ	eighty
sɔḷa	sixteen	nɔɛ	ninety
sətra	seventeen	šombory	hundred
əṭra	eighteen	kward	quarter
ekoṇis	nineteen	ɔrdɔ	half
is	twenty	dɛḍ	one and half
ekkis	twenty-one	ɔḍɛs	two and half
bais	twenty-two	saḍytin	three and half
teis	twenty-three	saḍyčar	four and half
čowis	twenty-four	donše	two hundred
pončis	twenty-five	čarše	four hundred
səwis	twenty-six		

The ordinals are used as adjectives and are followed by the gender-number morphemes:

poylɔ	first	sɔwɔ	sixth
dusro	second	satwɔ	seventh
tisrɔ	third	atwɔ	eighth
cowtɔ	fourth	nɔwɔ	ninth
pãcwɔ	fifth	dawɔ	tenth

There are a few distributive numerals like janeklɔ 'each one', ekellɔ 'each one', ekek 'one by one'.

The collective numerals are

sɔglɔ	all	dɔg	two together
tig	three together	cɔg	four together

teṇi dɔgãkuy apown aḷḷɛ He called both of them.

(5) *Verbs:*

The class of morphemes which can take after them the morphemes of tenses or moods constitutes the verbs. These morphemes are, in case of finite forms, further followed by a set of markers indicative of number, person and gender in various combinations. The verbs are also followed by a set of morphemes giving rise to the so-called non-finite forms.

The verb-stems are of two types, primary and derived. The primary verb-stem can be obtained by removing all the added suffixes to it. Thus from a form like fata 'he eats' if we remove /a/ the person-number morpheme and /t/ the morpheme of the present, there remains the verbal root fa which possesses the meaning 'to eat'.

The verbal roots show various syllabic patterns as follows:

(i) a single vowel V.
/ɛ/ to come

(ii)	VC				
		al-	to move	ač-	to read
		od-	to pull	ɔr-	to carry
		uḍ-	to fly		
(iii)	CV				
		pi-	to drink	di-	to give
		ǰɛ-	to take	fa-	to eat
		na-	to bathe		
(iv)	VCC				
		uŋk-	to vomit	iŋk-	to sell
		ayk-	to listen		
(v)	CVC				
		čīt-	to think	fɛḷ-	to play
		taṇ-	to stretch	dor-	to catch
(vi)	CVCC				
		ǰiŋk-	to win	buŋk-	to bark
		saṇḍ-	to spill		
(vii)	VCVC				
		ubar-	to lift	ukor-	to burrow
		usoḷ-	to pain		

(viii) CVCVC

cɔmɔk-	to walk	sɔmɔj-	to understand
sudir-	to improve		

(ix) CVCV

nɔǰɛ-	to be shy	biyɛ-	to be afraid

(x) CVCCVC

wincar-	to ask	pintar-	to paint

The verb roots also fall into two groups, transitive and intransitive. The gender, number and person morphemes in the past tenses differ in these two groups of verbs. In the case of an intransitive verb, they agree with the subject of the sentence, while in case of the transitive verbs they show an agreement with the object. In other tenses and moods there is no other formal difference.

The derived verbal stems constitute the category of the causal. It is obtained by the adding of the causative morpheme which shows the three allomorphs {-ṇəy~ḍay~oy}. These verbs are treated like the transitive roots.

(1) Only two roots take the allomorph -ṇəy-

na-	to bathe	naṇəy-	cause to bathe
dãw-	to run	daṇəy-	cause to run

(2) Two other roots take the allomorph -ḍay-

bõw-	to wander	bõwḍay-	cause to wander
gũw-	to turn	gũwḍay-	cause to turn

(3) All other roots take the allomorph -oy.

bos-	to sit	bosoy-	cause to sit
šiŋk-	to learn	šiŋkoy-	cause to learn
bold-	to change	boldoy-	cause to change
nid-	to sleep	nidoy-	cause to sleep

There are a few verbs which do not take the causative mor-

pheme:

ǰɛ-	to take	ɛ-	to come
ɔs-	to go	ɔr-	to carry
dũw-	to wash	coy-	to see
uloy-	to speak	lokoy-	to push
buroy-	to write	čĩt-	to think

There are a few causative bases which lack the primitive root:

bisḍay-	cause to fear	šimpḍay	cause to scatter
waroy-	cause to pour		

The verbal system of this dialect can be viewed from the following paradigms of an intransitive, a transitive and an auxiliary verb. Only the non-compound forms are given.

bos — to sit

1. Present		Singular	Plural
I P		bostã	bostay
II & III P		bosta	bostay
2. Future			
I P	M.	bostɔlɔ̃	bostɔlɛ
	F.	bostɔlɛ̃	bostolĩ
	N.	bostɔlɛ̃	bostolĩ
II P	M.	bostɔlɔ	bostɔlɛ
	F.	bostoli	bostolĩ
	N.	bostɔlɛ̃	bostolĩ
III P	M.	bostɔlɔ	bostɔlɛ
	F.	bostoli	bostɔlyɔ
	N.	bostɔlɛ̃	bostolĩ
3. Past Habitual			
I P	M.	bostalɔ̃	bostalɛ
	F.	bostalɛ̃	bostalĩ
	N.	bostalɛ̃	bostalĩ

II P	M.	bostalɔ	bostalɛ
	F.	bostali	bostalĩ
	N.	bostalɛ̃	bostalĩ
III P	M.	bostalɔ	bostalɛ
	F.	bostali	bostalyɔ
	N.	bostalɛ̃	bostalĩ

4. **Past**

I P	M.	boslɔ̃	boslɛ
	F.	boslɛ̃	boslĩ
	N.	boslɛ̃	boslĩ
II P	M.	boslɔ	boslɛ
	F.	bosli	boslĩ
	N.	boslɛ̃	boslĩ
III P	M.	boslɔ	boslɛ
	F.	bosli	boslyɔ
	N.	boslɛ̃	boslĩ

5. **Past Perfect**

I P	M.	boslɔlɔ̃	boslɔlɛ
	F.	boslɔlɛ̃	boslolĩ
	N.	boslɔlɛ̃	boslolĩ
II P	M.	boslɔlɔ	boslɔlɛ
	F.	bosloli	boslolĩ
	N.	boslɔlɛ̃	boslolĩ
III P	M.	boslɔlɔ	boslɔlɛ
	F.	bosloli	boslɔlyɔ
	N.	boslɔlɛ̃	boslolĩ

6. **Present Perfect**

I P	M.	boslã	boslyay
	F.	boslã	boslyay
	N.	boslã	boslyay
II P	M.	bosla	boslyay
	F.	boslya	boslyay
	N.	boslã	boslyay

III P	M.	bosla	boslyay
	F.	boslya	boslyay
	N.	boslã	boslyay

7. **Present Negative**

I, II, III P.	bosna	bosnay

8. **Future Negative**

I, II, III P.	bosɔčna~bošična	bosɔčnay~bošičnay

9. **Past Negative**

I P	M.	boslɔna	boslɛnay
	F.	boslɛna	boslinay
	N.	boslɛna	boslinay
II P	M.	boslɔna	boslɛnay
	F.	boslina	boslinay
	N.	boslɛna	boslinay
III P	M.	boslɔna	boslɛnay
	F.	boslina	boslyɔnay
	N.	boslɛna	boslinay

10. **Prospective Negative**

I, II, III P.	bospana	bospanay

11. **Imperative**

II P.	bos	bosay

12. **Concessive**

I, II, III P.	bosɔ̃	bosɔ̃

13. **Subjunctive**

I, II, III P.	bosɔt~bošit	bosɔt~bošit

14. **Imperative Negative**

II P.	bosnaka	bosnakay

15. **Concessive Negative**

I, II, III P.	bosɔnaka	bosɔnakay

16. **Subjunctive Negative**

I, II, III P.	bosɔtna~boši-tna	bosɔtnay~boši-tnay

Non-finite Forms:

17. Infinitive	bosop	to sit
18. Infinitive of purpose	bosɔŋk	in order to sit
19. Gerundive	boscɔ~či~čɛ̃	should sit
20. Gerund$_1$	bosɔn~bosun	having sat
21. Gerund$_2$	bosnaka	having sat
22. Adverb of concomitant action	bostana	while sitting
23. Conditional	boslyar	if sat

coy — to see

1. **Present**

I P.	coytã	coytay~coytat
II, II P.	coyta	coytay~coytat

2. **Future**

I P	M.	coytɔlɔ̃	coytɔlɛ
	F.	coytɔlɛ̃	coytolī
	N.	coytɔlɛ̃	coytolī
II P	M.	coytɔlɔ	coytɔlɛ
	F.	coytoli	coytolī
	N.	coytɔlɛ̃	coytolī
III P	M.	coytɔlɔ	coytɔlɛ
	F.	coytoli	coytɔlyɔ
	N.	coytɔlɛ̃	coytolī

3. Past Habitual

I P	M.	coytalɔ̃	coytalɛ
	F.	coytalɛ̃	coytalī
	N.	coytalɛ̃	coytalī
II P	M.	coytalɔ	coytalɛ
	F.	coytali	coytalī
	N.	coytalɛ̃	coytalī
III P	M.	coytalɔ	coytalɛ
	F.	coytali	coytalyɔ
	N.	coytalɛ̃	coytalī

4. Past

M.	coylɔ	coylɛ
F.	coyli	coylyɔ
N.	coylɛ̃	coylī

5. Past Perfect

M.	coylɔlɔ	coylɔlɛ
F.	coyloli	coylɔlyɔ
N.	coylɔlɛ̃	coylolī

6. Present Perfect

M.	coyla	coylyay
F.	coylya	coylyay
N.	coylā	coylyay

7. Present Negative

I, II, III P.	coyna	coynay

8. Future Negative

I, II, III P.	coyćna	coyčnay

9. Past Negative

M.	coylɔna	coylɛnay
F.	coylina	coylyɔnay
N.	coylɛ̃na	coylīnay

10. **Prospective Negative**		
I, II, III P.	cowpana	cowpanay
11. **Imperative Mood**		
II P.	coy	coyay
12. **Concessive Mood**		
I, II, III P.	cowɔ̃	
13. **Subjunctive**		
I, II, III P.	coyt	
14. **Imperative Negative**		
II P.	coynaka	coynakay
15. **Concessive Negative**		
I, II, III P.	cowɔnaka	cowɔnakay
16. **Subjunctive Negative**		
I, II, III P.	coytna	coytnay

Non-finite Forms:

17. Infinitive	cowop	to see
18. Infinitive of purpose	cowɔŋk~cowɔ̃	in order to see
19. Gerundive	coycɔ~či~čɛ̃	
20. Gerund_1	coyn	
21. Gerund_2	coynaka	
22. Adverb of concomitant action		coytaṇa
23. Conditional	coylyar	

as~ah — 'to be'

1. **Present**

I P	M. F.	asã~ahã	asay~ahay~astat
	N.	asã~ahã	asãy~ahãy~astat
II & III P	M.F.	asa~aha	asay~ahay~astat
	N.	asã~ahã	asãy~ahãy~astat

2. **Future**

I P	M.	astɔlɔ̃	astɔlɛ
	F.	astɔlɛ̃	astolĩ
	N.	astɔlɛ̃	astolĩ
II P	M.	astɔlɔ	astɔlɛ
	F.	astoli	astolĩ
	N.	astɔlɛ̃	astolĩ
III P	M.	astɔlɔ	astɔlɛ
	F.	astoli	astɔlyɔ
	N.	astɔlɛ̃	astolĩ

3. **Past Habitual**

I P	M.	astalɔ̃	astalɛ
	F.	astalɛ̃	astalĩ
	N.	astalɛ̃	astalĩ
II P	M.	astalɔ	astalɛ
	F.	astali	astalĩ
	N.	astalɛ̃	astalĩ
III P	M.	astalɔ	astalɛ
	F.	astali	astalyɔ
	N.	astalɛ̃	astalĩ

4. **Past**

I P	M.	aslɔ̃~ahlɔ̃	aslɛ~ahlɛ
	F.	aslɛ̃~ahlɛ̃	asli ~ahlĩ
	N.	aslɛ̃~ahlɛ̃	asli ~ahlĩ

II P	M.	aslɔ~ahlɔ	aslɛ~ahlɛ
	F.	asli ~ahli	aslī ~ahlī
	N.	aslɛ̃~ahlɛ̃	aslī ~ahlī
III P	M.	aslɔ~ahlɔ	aslɛ~ahlɛ
	F.	asli ~ahli	aslyɔ~ahlyɔ
	N.	aslɛ̃~ahlɛ̃	aslī~ahlī

5. **Past Perfect**

I P	M.	aslɔlɔ̃~ahlɔlɔ̃	aslɔlɛ~ahlɔlɛ
	F.	aslɔlɛ̃~ahlɔlɛ̃	aslolī~ahlolī
	N.	aslɔlɛ̃~ahlɔlɛ̃	aslolī~ahlolī
II P	M.	aslɔlɔ~ahlɔlɔ	aslɔlɛ~ahlɔlɛ
	F.	asloli ~ahloli	aslolī~ahlolī
	N.	aslɔlɛ̃~ahlɔlɛ̃	aslolī~ahlolī
III P	M.	aslɔlɔ ~ahlɔlɔ	aslɔlɛ~ahlɔlɛ
	F.	asloli ~ahloli	aslɔlyɔ~ahlɔlyɔ
	N.	aslɔlɛ̃~ahlɔlɛ̃	aslolī~ahlolī

6. **Present Negative**

I, II, III P.	nasta	nastay~nastat

7. **Future Negative**

I P	M.	nastɔlɔ	nastɔlɛ
	F.	nastɔlɛ̃	nastolī
	N.	nastɔlɛ̃	nastolī
II P	M.	nastɔlɔ	nastɔlɛ etc.

8. **Past Habitual Negative**

I P	M.	nastalɔ̃	nastalɛ
	F.	nastalɛ̃	nastalī
	N.	nastalɛ̃	nastalī
II P	M.	nastalɔ	nastalɛ etc.

9. **Past Negative**

I P	M.	naslɔ̃~nahlɔ̃	nastɛ~nahlɛ

	F.	nastɛ̃~nahlɛ̃	naslĩ~nahlĩ
	N.	naslɛ̃~nahlɛ̃	naslĩ~nahlĩ
II P	M.	naslɔ~nahlɔ	naslɛ~nahlɛ etc.

10. Past Perfect Negative

I P	M.	naslɔlɔ̃~nahlɔlɔ̃	naslɔlɛ~nahlɔlɛ
	F.	naslɔlɛ̃~nahlɔlɛ̃	naslolĩ~nahlolĩ
	N.	naslɔlɛ̃~nahlɔlɛ̃	naslolĩ~nahlolĩ
II P	M.	naslɔlɔ~nahlɔlɔ	naslɔlɛ~nahlɔlɛ etc.

Non-finite Forms:

11. Infinitive		
Positive	asop	
Negative	nasop	
12. Infinitive of purpose	asɔŋk	nasɔŋk
13. Gerundive	ascɔ~či~čɛ̃	nasco~či~čɛ̃
14. Gerund	asun~ason	nasun~nasɔn
15. Adverb of concomitant action:	astaṇa	nastaṇa
16. Conditional:	aslyar	nalyar

An analysis of these forms shows that the main grammatical categories are shown by the morphemes at the end, and the final suffix is expressive of the distinctions of gender, number and person in various combinations. Some of these suffixes are added to both the transitive and intransitive roots while others are confined to only one or the other group. Three genders, three persons and two numbers are distinguished. We can divide these suffixes into different sets according to the distinction they actually make in a given tense or mood and indicate their distribution.

Set one distinguishes only number. It occurs with the Imperative and negative concessive mood. It is added to both the transitive and intransitive roots.

Sg.	*Pl.*	*Mood*	*Tr.*	*Intr.*
/-y/	/-ay/	Imper.	√	√
/φ/	/ay/	Conc. Neg.	√	√

Set two distinguishes number and person. It occurs only after the present tense morpheme. It is the same for both the transitive and Intransitive roots.

	Sg.	*Pl.*	*Tense*	*Tr.*	*Intr.*
I P.	/ã/	/at~ay/		√	√
II P.	/a/	/at~ay/	Present		
III P.	/a/	/at~ay/			

Set three which distinguishes only number and gender is divided into two subsets. The first subset occurs after the past and past perfect tense morphemes, while the second subset occurs after the present perfect morpheme.

(a)	*Sg.*	*Pl.*	*Tense*	*Tr.*	*Intr.*
M	/ɔ/	/ɛ/	Past	√	—
F	/i/	/yɔ/	Past Perfect	√	—
N	/ɛ̃/	/ĩ/			

(b)					
M	/a/	/yay/	Present Perfect	√	—
F	/ya/	/yay/			
N	/ã/	/yay/			

It is seen that both these subsets are confined to transitive roots.

Set four is also sub-divided into two sub-sets. It distinguishes gender, number and person. Subset one is added after past habitual and future morphemes. It is used after both the transitive and intransitive roots. But when added after the past and past perfect morphemes, they are used only with intransitive roots. Subset two is added only after the present perfect morpheme and in case of intransitive roots.

(a)		*Sg.*	*Pl.*	*Tense*	*Tr.*	*Intr.*
I P	M.	/ɔ/	/ɛ/	Past habitual	√	√
	F.	/ɛ̃/	/ĩ/	Future	√	√
	N.	/ɛ̃/	/ĩ/	Past perfect	—	√

II P	M.	/ɔ/	/ɛ/	Past	—	√
	F.	/i/	/ĩ/			
	N.	/ɛ̃/	/ĩ/			
III P	M.	/ɔ/	/ɛ/			
	F.	/i/	/yɔ/			
	N.	/ɛ̃/	/ĩ/			
(b)						
I P	M.	/ã/	/yay/	Present Perfect	—	√
	F.	/ã/	/yay/			
	N.	/ã/	/yay/			
II and III P	M.	/a/	/yay/			
	F.	/ya/	/yay/			
	N.	/ã/	/yay/			

Tenses

Simple positive tenses naturally fall into two groups, and show the following differences:

(i) Each group has a characteristic morpheme /t/ or /l/.

(ii) The allomorphic variations in the roots or stems are nearly the same in each group.

(iii) The sets of gender-number-person suffixes of the /t/ group are added to both the transitive and intransitive roots, those of the /l/ group are added to either the one or the other.

(iv) The /t/ group includes present, future and past habitual while the /l/ group includes past, past perfect and present perfect.

A more detailed account of these tenses is given below:

Present: The present tense is formed by adding the morpheme /t/ to the root and it is invariably followed by set two of the person-number morphemes.

nip+t+a	nipta	he hides
nip+t+ay	niptay	they hide
ɛ+t+ã	ɛtã	I come
ɛ+t+ay	ɛtay	we come.

The following allomorphic variations in the stem are observed

in this tense.

(i) A few roots drop their final consonant optionally and develop a /w/ or /y/ glide.

mɛḷ-	to meet	mɛwta∼mɛtta	he meets
gal-	to wear	gayta ∼gatta	he wears
ɔs-	to go	oyta	he goes

(ii) Verb stems of CVCVC or VCVC pattern become CVCCV or VCCV with the addition of this morpheme.

cɔmɔk	to walk	cɔmkɔta	he walks
sudir	to improve	sudrita	he improves
ukor	to burrow	ukrɔta	
isor	to forget	isrɔta	

(iii) A few verbs of this type retain their original pattern:

jɔgɔḍ	jɔgɔṭṭa	he fights
dowor	dowotta	he keeps
ubar	ubatta	he lifts

Some roots show both types of forms:

kator	to cut	katrita∼katotta
usoḷ	to pain	usḷɔta∼usotta

Future: The future tense is formed by adding the morpheme /tɔl∼tl/ to the root. The two allomorphs vary freely, but /tɔl/ is more frequent and /tl/ occurs usually with roots ending in vowels. Set four subset two of GNP suffixes is added after it.

nip	to hide	niptɔlɔ	he will hide
fa	to eat	fatlɔ̃	I shall eat

The allomorphic changes of the stem are mostly the same as before the present morpheme.

This dialect also shows a different morpheme for future which occurs only with the second person singular. Vowel

ending stems develop a /y/ glide before it.

nip	to hide	nipši	you will hide
fɛḷ	to play	feḷši	you will play
fa	to eat	fayši	
ǰɛ	to take	ǰeyši	

Past Habitual: This tense is formed by adding the morpheme /tal/. This is further followed by the GNP set four subset one. The allomorphic changes of the stem are those for the whole group.

nip	to hide	niptalɔ	he used to hide
fa	to eat	fatalɔ	he used to eat
ɔs	to go	oytalɔ	he used to go

Past: This tense is formed by adding the morpheme /l/ to the root. It is followed by the GNP morphemes set four subset one if the verb is intransitive and set three subset one if it is transitive.

nip	to hide	niplɔ̃	I hid
aḍ	to grow	aḍlɔ	he grew
mar	to kill	mallɛ̃	it was killed
aḍ	to bring	aḷḷi	she was brought

The following allomorphic changes of the stem are noted before this suffix.

(i) In some roots the final consonant is dropped and a glide develops.

mɛḷ	to meet	mɛwlɔ	he met
gat	to wear	gaylɛ̃	it was worn

(ii) The verb stems with the syllabic pattern CVCVC, VCVC show three possibilities:

(a)	cɔmɔk	to walk	cɔmkɔlɔ
	ukor	to burrow	ukrɔlɔ
(b)	dowor	to keep	dowollɔ
	ukol	to pick	ukollɔ
(c)	kator	to cut	katrilɔ~katollɔ
	usoḷ	to pain	usḷɔlɔ~usoḷḷɔ

(iii) The following variations of limited type should be noted:

(a) Root ɔs to go changes to ǰɛ ǰɛlɔ
(b) the vowel /ɛ/ of the stem is raised to /e/ or /i/ and a /y/ glide may develop: eylɔ~elɔ~ilɔ 'came'.
(c) The root muṇ to say shows assimilation of its nasal or its loss: muḷḷɛ̃~muḷɛ̃ 'said'.
(d) The root fa to eat and ǰɛ to take develop a y-glide: faylɛ̃ 'ate', ǰɛylɛ̃ 'took'.

Past Perfect: This tense is formed by adding the morpheme /lɔl/. This is followed by the GNP suffixes set four subset one if the verb is intransitive and set three subset one if it is transitive.

nip	to hide	niplɔlɔ̃	I had hidden
aḍ	to grow	aḷḷɔlɛ	we had grown
mar	to kill	mallɔlɛ̃	had been killed
aḍ	to bring	aḷḷɔlɛ	had been brought

Present Perfect: To the base of the past tense are added the GNP suffixes of set three subset two, to form this tense, if the verb is transitive and set four subset two if it is intransitive.

nip	to hide	niptã	I have hidden
nid	to sleep	nidlyay	they have slept
mar	to kill	mallya	killed
ǰɛ	to take	ǰeylã	is taken

Negative tenses: The negative tense forms may either depend on the corresponding positive forms or may be quite independent of them. The present and future negatives are independent while the past negative is formed by adding a negative particle na or nay to the past tense forms.

boslɔna	he did not sit
boslɛnay	they did not sit

The present negative is formed by adding n to the root followed by the PN suffix set two.

ɔsna	he does not go
konnay	they do not do.

The future negative shows the addition of the suffix /ɔč~ič/ before n and the PN set.

feḷ	to play	feḷɔčna~feḷična	he will not play
bos	to sit	bosɔčnay~bosičnay	they will not sit

The prospective negative tense is formed by adding /n/ followed by the NP suffixes of set two to the infinitive as the base.

ɔspana	he is not to go
korpanay	they are not to do

Compound tenses: The continuous and prospective are compound tenses and are formed by adding the forms of the auxiliary verb /ah-/ 'to be' in its present, past and past perfect tenses. For the continuous the base is that of the present and for the prospective the infinitive is used as the base. There is no negative form for the present continuous, while in case of all others the negative particle /n/ is inserted between the verb and the auxiliary form.

oytaha	he is going
kottaha	he is doing
oytahlɔ	he was going
kottahlɔ	he was doing
oytahlɔlɔ	he has been going
kottahlɔlɔ	he has been doing
ɔspaha	he is to go
korpaha	he is to do
ɔspahlɔ	he was to go
korpahlɔ	he was to do
ɔspahlɔlɔ	he had to go
korpahlɔlɔ	he had to do
korpanahlɔ	he was not to do
kottanahlɔ	he was not doing

Moods

This dialect distinguishes three moods, imperative, concessive and subjunctive. All these show both positive and negative forms.

Imperative: The Imperative is confined to the second person, both singular and plural. It is formed by adding the suffixes of set one, directly to the root. For the singular morpheme there are two forms: y and φ. y occurs after roots ending in /k, r, ḍ, ḷ, and n/. In all other cases φ occurs. The plural form shows -ay uniformly.

ayk-	to hear	ayky
poḍ-	to fall	poḍy
piḷ-	to squeeze	piḷy
ǰɛ-	to take	ǰɛ
bos-	to sit	bos
ā̃s-	to laugh	ā̃say
fɛḷ-	to play	fɛḷay

The following allomorphic changes of the base should be noted:

(i) Roots ending in a vowel add a y before ay:

ǰɛyay	di-	diyay

(ii) The vowel in the second syllable is often dropped:

asuḍ	to winnow	asḍay
kotor	to cut	kotray

The concessive mood is formed by adding ɔ̃ to the root. Stems ending in y, drop it before this suffix.

ɔs	to go	ɔsɔ̃
saŋ	to tell	saŋgɔ̃
uloy	to speak	ulɔ̃
buroy	to write	burɔ̃

The subjunctive mood is formed by adding the morpheme /t~it~ɔt/. The allomorph t is added if the root ends in a vowel, or in -y. ɔt and it occur as free variations, but it is more frequent if the root ends in a retroflex sound or a cluster.

ǰɛ	to take	ǰɛt
pi	to drink	pit

joḍ	to join	joḍit
bag	to bend	bagɔt
ɔs	to go	ɔsɔt

The negative forms of the imperative and concessive are formed by adding /naka/ to the positive form.

ɔsnaka	do not go
coynaka	do not see
acɔ̃naka	let him not read
saŋgɔ̃naka	let him not tell

The negative form of the subjunctive is formed by adding n which is followed by the NP suffixes of set two, to the positive form:

bosɔtna	may not sit
joḍitna	may not earn.

Non-finite Forms

The non-finite forms are derived either from the root itself or its causative derivation or a tense-form, either in t or l. One of it is a noun and takes an oblique or a dative suffix and another is an adjective which takes the gender number suffixes.

Infinitive: This is really a verbal noun and is formed from the root or the casual stem ending in oy and ay. After the primitive root the suffix is either op or õp if the preceding vowel is nasalised.

bos	to sit	bosop	to sit
kor	to do	korop	to do
nip	to hide	nipop	to hide
dɛ̃w	to get down	dɛ̃wõp	to get down
põw	to swim	põwõp	to swim
šĩw	to stitch	šĩwõp	to stitch

After the casual base the suffix is owp or õwp if the preceding syllable is nasalised. The oy of the casual is dropped before it.

bosoy	bosowp	to cause to sit
fawoy	fawowp	to cause to eat

nipoy	nipowp	to cause to hide
põwoy	põwõwp	to cause to swim
dɛ̃woy	dɛ̃wõwp	to cause to put down

After two verbs gũwḍay 'to cause to turn' and bõwḍay 'to cause to wander' the suffix is simply wp:

gũwḍawp	to cause to turn
bowḍawp	to cause to wander

Either the oblique form of this noun or its dative with k is used as infinitive. Before the oblique morpheme the preceding vowel is lost.

ɔspa~ɔspak   to go

The infinitive of purpose is formed only from the primitive root with the addition of a suffix which shows four allomorphs (ɔ̃~ũ~ɔŋk~uŋk). These vary freely.

ɔsɔ̃	to go
orũ	to carry
saŋgɔŋk	to tell
iŋkuŋk	to sell

The gerundive is a kind of adjective formed from the root with the addition of č~c followed by the GN suffixes: cɔ, či, čɛ̃ in the singular and čɛ, čyɔ, čĩ in the plural.

mačči	to be dug
koččɛ̃	to be done
oyčya	to be gone
fačya	to be eaten

Before this suffix a few allomorphs of the roots occur:

(i) ɔs is replaced by oy.

(ii) roots mɛḷ and fɛḷ develop an u before it.

fɛḷ	feḷuči
mɛḷ	meḷuči

The Gerund is formed by adding to the root the morpheme which shows three allomorphs, (n~ɔn~un). n occurs after roots ending in vowels or y or optionally in ḍ, r and ḷ. The other two allomorphs un~ɔn occur elsewhere and freely vary. A few allomorphic changes occur in the root.

(i) After the final a of the root a y is added:

fa	to eat	fayn	having eaten
bi	to be afraid	bin	
ǰɛ	to take	ǰɛn	
coy	to see	coyn	

(ii) In disyllabic roots the vowel of the second syllable is dropped.

cɔmɔk	to walk	cɔmkɔn
sudɔr	to improve	sudrɔn

(iii) Final ḷ and r are dropped before n while ḍ is assimilated to it. After ḷ and ḍ, n becomes ṇ.

kor	to do	kon
piḷ	to press	piṇ
poḍ	to fall	poṇṇ

This gerund is strengthened by the addition of another suffix which is aga or aka. The first is used after roots ending in ḍ, r, ḷ and ṇ. Except in case of ḍ, the n or ṇ is geminated. The allomorphs ɔn or un drop their vowel before aka.

kor	to do	konnaga	having done
piḷ	to press	piṇṇaga	having pressed
poḍ	to fall	poṇṇaga	having fallen
ban	to tie	bannaga	having tied
lag	to apply	lagnaka	having applied
bos	to sit	bosnaka	having sat
ɛ	to come	ɛnaka	having come

An adverb of an immediately completed action is formed

by adding /tri/ to the root. The root muṇ 'to say' takes tɔkɔ instead of tri.

ǰɛ	to take	ǰɛtri	having taken
ɔs	to go	oytri	having gone
dor	to catch	dottri	having caught
coy	to see	coytri	having seen
muṇ	to say	muṇṭɔkɔ	having said

An adverb of concomitant action is formed from the present base of the root ending in t, with the addition of ana or na.

ɛ	to come	ɛtna~ɛtana	while coming
ɔs	to go	oytna~oytana	while going
bos	to sit	bostana	while sitting
mag	to ask	magtana	while asking
nipoy	to hide	nipoytna~nipoytana	while hiding
ǰɛ	to take	ǰɛtna~ǰɛtana	while taking
poḍ	to fall	poṭṭana	while falling

A conditional form is formed by adding yar to the past tense base of the root.

bos	to sit	boslyar	if he sits
mag	to ask	maglyar	if he asks
di	to give	dilyar	if he gives
coy	to see	coylyar	if he sees

Chapter III

TEXTS

I

ek šiw ahlɔ / tɔ nidlɔ ani tɛǰer ek undir ek aŋgačer cɔḷḷɔ / ani tɔ soglɔ forpipa laglɔ / uṭɔlɔ ani dɔllɔ doni atani ani muṇpa laglɔ ki apuṇ tuka fatã / tɔ bawḍɔ undir kaḷḷɔ rɔḍpa laglɔ / rɔḍpa laglɔ muṇṭɔkɔt teṇi saŋlɛ̃ apṇa faynaka, tuǰɛ ɛdna upkar korɔt muḷɛ̃ / tũ upkar kottɔlɔ muṇpa laglɔ šiw ani ãspa laglɔ muṇṭɔkɔt teṇi tɛka soḷḷɔ / tɔ kaḷḷɔ undir apṇačɛ gara cylɔ / ek ran ahlɛ̃ / tɛ ranan šiw šikarik ǰɛlɔlɔ ani tɛsɔt ek kasador ahlɔ / tɛka jalɛ̃ gaylɛ̃ ani dollɔ / ɔ kaḷḷɔ šiw ani mɔṭyan rɔḍpa laglɔ / rɔṭṭã rɔṭṭã undran aykilɛ̃ / undran čintlɔ̃ ki eṇi apṇaŋk faylɔ na ɛka atã ãw̃ salaw kottɔlɔ̃ ɛšɛ̃ muḷḷɛ̃ ani undir kaḷḷɔ ilɔ / kaḷḷi sogli jali katolli / ani tɛka soḷḷɔ / tɔ muṇpa laglɔ šiw ɛddɔ ahlɔ, apṇa kitɛ̃ salaw kottɔlɔšɛ̃ dislɛ̃ //

There was a lion. He was sleeping and a mouse climbed on him and started scratching all over his body. He got up and caught him with both the hands and said, 'I will eat you up'. The poor mouse, he began to cry and plead saying thus, 'Please do not eat me. I may be of some use to you in future'. 'How will you be useful to me?' saying so the lion laughed and set the mouse free. The mouse went to his house.

There was a forest. The lion went for hunting there. There was a hunter in the same place. He spread the net and caught the lion. The lion began to roar loudly. The mouse heard, while it roared and thought, 'He did not eat me, I will go and save his life'. So saying, he went to the lion and cut the net, and freed him. The lion said, 'I thought, you are so small; how are you going to save my life?'

II

ek sɔ̃sɔ ani ek kãsuḍ / sɔ̃syan čintlɛ̃ kitɛ̃ ãw̃ itu dawtã / kãsḍa saŋlɛ̃ aǰ ami dɔgani res marya / ã mulḷɛ̃ apuṇ tɔ itu dawtɔlɔ̃ / kãsuḍ apṇa faṭi gayt kãymuṇ laglɔ sɔ̃sɔ / dogoy ek riskečer ubrawlɛ, dãwya muṇ lagla ani dãwlɛ / sɔ̃sɔ bɔrɔ mukar pawlɔ / mukar pawlɔ ani samkɛ̃ muṇta kãsuḍ, sɔka ɛta / sɔka ɛta muṇtakɔt sɔ̃sɔ kalḷɔ aṭer nidlɔ / aṭer nidɔlɔ muṇtɔkɔt kãsuḍ oyta oyta pawlɛ̃ / coy muṇ laglɛ̃ kãsuḍ / uṭɔlɔ sɔ̃sɔ ani soglya cowpa laglɔ kãsuḍ kalḷɔ pawlɔ / kãsḍan mulḷɛ̃ kitɛ̃ ãw̃ pawlɔ nimulḷɛ̃ / tũ ullɔ muṇ laglɔ //

There was a rabbit and a tortoise. The rabbit thought 'how fast I run'. So he said to the tortoise, 'Let us run a race to-day'. 'Well' said the tortoise, 'I will run nicely'. 'Will this tortoise defeat me?' thought the rabbit. So both stood on a line and began to run. The rabbit went quite ahead and thought that the tortoise is useless. It is coming so slowly. While the tortoise was coming slowly it slept on the way. The tortoise kept on going and reached the goal. 'Look here' said the tortoise. The rabbit got up, and saw around and found that the tortoise has already reached the goal. The tortoise teased him, saying 'I have reached the goal. Isn't it? You are left behind.'

III

ek boyṇ / tɛ bawan saŋlɛ̃ boyṇik tũ utrã goṭ čĩt/boyṇin saŋlɛ̃ tũ saŋgɔŋk koṇ/tɛ boyṇin tɔṇḍ ãkḍɛ̃ kɛlɛ̃ anik ki ti boyṇ ajun pusun rostyan bowoŋk lagli tɔṇḍ kaḷɛ̃ korun / puṇ coy bawak boyṇicɔ kitlɔ mog tɔ / anik boyṇik mogna bawacɔ / ti waryar apṇaŋk jay teši bowɔŋk lagli / ani tɛ gara kibaḍ kɛlɔ / koṇ kajar jawn, dãsak ani sinemak ɔsɔn teṇi apṇačɛ muy pasan dis sallɛ / puṇ poyay tɛšɛ bawani tumčyɔ boyṇyɔ asat jalyar / tɔ baw tɔṇḍ ǰɛwɔn gawan bowɔ nakahlɔ jalɔ / puṇ ti saŋgɔ apuṇ sudrɔn muṇ / puṇ gawḍi ahlolĩ sudir jawɔŋk moṭič kustar / tincɔ baw coy aǰ akkɔ mɔdgawã potarɔ corun bowlɔ anikki gowak soḍun dusrɛ kɔkṇɛ lagĩ kajar jali / ĩ čintun poyay boyṇani anik itlya bawak tumi tɔṇḍ dowrinay ki tumi tɔr bɔrɛbašɛn rawlyar ani tumka koṇ lagɔna/ani baw ahlɔlɛ tɛ rɔgɔt kɛdnat seprad jayna kitlɔ wayṭ ani dusman jalɔ muṇ / rɔktak rɔgɔt kɛdnat isrɔna /

čĩt boyṇi, ǰɛ utra niyaḷɔn /
ãkwarpɔṇ, uḍɔ naka kibaḍɔn //
ǰɛḷɔ abru dit pottɔ koṇ aḍun /
pay mayšĩ raw kušal dis sarun //

There was the sister. Her brother said to his sister, 'Think well of what I say'. The sister said, 'who are you to tell me?' She made a wry face and went on walking the streets and tarnished her face. But see, how the brother loves his sister and the sister has no affection for her brother. She continued to behave as she liked. She married someone and began to go for dance and shows, and thus she passed her days gradually, spoiling the name of her family. But see, O brother, have you any sister of this type? The poor brother could not go out to show his face. She used to say that she would behave herself. But Gauḍa people are very difficult to improve. The brother had to move in the town, hiding his face, as she left her husband and married some Kokni man. 'O sister, why don't you think, how you bring disgrace to your brothers? If you behave properly no one is going to blame you. Your brother, however bad and opposed he may be, is related to you by blood, and relationship of blood is never forgotten. So—

O sister, think what I say and get improved. Do not spoil your youth. No one will give you back the honour you have lost; so stay with your mother and father, spending your days happily.'

IV

ek bamoṇ ahlɔ / tɛjɔ ek put ani ek muŋgus ahlɛ̃ / tɛka bamṇak fũy ɔspa jayaslɛ̃ / teṇi muŋsak kit saŋlɛ̃ tũ apṇa maššɛ puta coy ã muḷḷɛ̃ / a muṇpa laglɛ̃ muŋgus/ani tɔ kaḷḷɔ bayr oyčya laglɔ/ oyčya laglɔ muṇ muŋgus kaḷḷɛ tɛǰɛ̃ bore bosɔn rawlɛ̃/bosɔn rawl muṇṭɔkɔt ek sorop eylɔ ani tɛ burgya bore aspa laglɔ/ muŋsan tɛka coylɛ̃ / muŋsan tɛka coylɛ̃ muṇṭɔkɔt teṇi kaḷḷɛ̃ tɛka mallɛ̃ / mallɛ̃ ani tɛǰya soglya tɔṇḍa rɔgɔt jalɛ̃ / ani tɛ bayr eylɛ̃ / bayr ilɔ tɔ dadlɔ ilɔ ani teṇi čintlɛ̃ ki apṇčya čɛḍya faylɔ/ teṇi kaḷḷɛ̃ pikear jalɔ ani tɛka mallɛ̃, muŋsa mallɛ̃/tɔ bitory eylɔ ani cowpa laglɔ / coylyar tɛjɔ čɛḍɔ hahakon ãspa laglɔ / ãspa

laglɔ ani tɛǰɛ borer sorop aha / tɔ maǰir apṇa muŋsa bɛšṭɛ̃ mallɛ̃ apṇa čɛḍɔ aha tɔ aha, faṭlyan maǰir čintpa laglɔ //

There was a Brahmin. He had a son and a mungoose. The Brahmin had to go out somewhere. He told the mungoose to keep a watch on his son for a while. The mungoose said, 'alright'. He went out and the mungoose sat near the boy. As he was sitting there, there came a snake. The mungoose saw it and killed it. And blood was found on its mouth. He came out and there also came back the Brahmin. He saw it and thought he had eaten up his son. He became angry and killed the mungoose. Then he went in and saw that his son was smiling and a dead serpent was lying nearby. He felt sorry and thought 'my son is quite safe, I have unnecessarily killed my mungoose'.

V

ek makoḍ / tɔ nuyče deger ek jamḷičer jamḷã fatalɔ / fatã fatã, gɔḍ jamḷã fatalɔ / nuynt ek maṇgɛ ahlɛ̃ / tɛ̃ maṇgɛ̃ oyr eylɛ̃ ani jamlimuḷan rawlɛ̃ / jamḷimuḷan rawn tɔ jamḷã fata muṇ ɛ̃ kɛlɛ̃/mangyan čintlɛ̃ kitɛ̃, ã ɔ itlĩ jamḷã fata ɛč kaḷij kitlɛ gɔḍ astɔlɛ̃, ɛšɛ̃ muḷḷɛ̃ maṇgyan/maṇgyan čintlɛ̃ aǰ apṇakɔ ǰewṇ aha / makoḍ muṇ laglɔ apuṇ ɛt muṇ / eṇi kaḷḷɔ maṇgyan / makoḍ ani maṇgɛ̃ dɔgani gɔḍyačer bosoli ani ǰelĩ / nuynt mɔdɛgat pawli / ã maṇgɛ̃ muṇpa laglɛ̃ makda tuǰɛ̃ kaḷij ãw̃ fata / makoḍ muṇpa laglɔ tuyɛ̃ maka saŋpani / ãw̃ kaḷij aṭṭahlɔ̃ / ayɛ̃ kaḷij korkuṭã gan dowollã / korkuṭa gan dowollã muṇṭɔkɔt ɛ̃ kaḷḷɛ̃ makoḍ ani maṇgɛ̃ oyr eylĩ ani tɛka toḍir, sollɔ / makoḍ kaḷḷɔ oyr ǰɛlɔ ani haha-kon ãspa laglɔ / makoḍ muṇpa laglɔ kaḷij kɔṇačɛn kaḍuŋk ɛta //

There was a monkey. On the bank of a river, he used to eat figs from a fig tree. He used to eat sweet figs. There lived a crocodile in the river. It came up and stayed under the fig tree. Staying at the root of the fig tree it saw him eating the figs. The crocodile thought, 'He eats so many figs. How sweet must have his heart become!' Thus thought the crocodile. The crocodile thought, 'I have a dinner at my place'. The monkey said, 'I shall also come'. The monkey sat on the back of the crocodile as on a horse and thus they went. They came to the

middle of the river. The crocodile said to the monkey, 'O monkey, I will eat your heart.' The monkey said, 'why did you not tell me before? I would have brought it with me. I have kept it in the hollow of the tree.' Knowing that he has left it in the hollow of the tree, they went back, the monkey and the crocodile came out and it let the monkey go on the bank. The monkey went up and began to laugh loudly. The monkey said, 'Is it ever possible for any one to take out one's heart?'

VI

ek kummar aslɔ / tɛ kummarak ek put aslɔ / anik tɛ̃kɔḍɛ̃ ek gaḍũ aslɛ̃ / tɛ kaḷḷɛ̃ gaḍwak iŋkpak muṇ ɔrpa laglɛ / tɔ bajran oytastana ek dadlɔ mewɔlɔ anik tɛŋka incarpak laglɔ/ arɛ tumkɔḍɛ̃ gaḍũ astana kitɛ̃ cɔlɔn oytay / tɔ ǰɛlɔ ani eṇi dadlyan kummarən kaḷḷɛ̃ apṇalya čɛḍya gaḍwačer bosoylɔ / bosoylɔ muṇṭɔkɔt oyta oyta ani ek dadlɔ mewɔlɔ ani tɛŋka incarpak laglɔ / arɛ tɔ tujɔ bapəy mɔrɛ ani tũ gaḍwačer bosɔn oyta / tɔ kaṭṭa burgɔ anik sɔkɔl dɛ̃wta anik bapəy bosta / bapəy bosta ani oyta / oyta oyta anik dadlɔ mewɔta ani tɔ saŋta/ are tũ jaṇṭɔ jayn tɛ gaḍwačer bosta / tujɔ put cɔlɔn ɛta / putak bosɔŋk jayna, muṇṭa / tɔ kaṭṭa apṇačɛ putak bin bosoyta anik oyta / oyta oyta bajrak pawt eylɛ / ani ek dadlɔ mewɔlɔ ani tɔ incatta / are tɛ jɔnɔwr jalyar kitɛ̃ jalɛ̃ rɛ / dogoy gaḍwačer bosɔn oytay tɛ / dogoy dɛ̃wtay/ ani ek saŋta tɛŋka / are gaḍũ mɔrɛ jɔnɔwr tumi fandar uban ɔrpačɛ̃ muṇṭa / tɔ muṇṭɔkɔt tɛ kaṭṭay dogoy banditay ani oytya lagtay / oyta oyta ek nuy mɛṭṭa / nuyčer sakḷã oylyan oytastana tɛnčɛ gaḍũ mɔḍ jata / mɔḍ jayn sɔkɔl nuynt poṭṭa anik uḍɔn oyta/ kummar muṇpa laglɔ apuṇ dusryačɛ̃ aykɔn apṇalɛ̃ gaḍũ ǰɛlɛ̃ //

There was a potter. He had a son and he possessed a donkey. They went out to sell the donkey. While they were going to the market they met a person on the way. He said to them, 'In spite of having a donkey with you, why do you walk?' He went away, and the potter made his son sit on the donkey. As they were going further they met another person. He asked them, 'He is your father, is it not so? And yet you are sitting on the donkey'. The boy got down from the donkey and the father sat on it. Thus they went along. While on the way, they again came across a person, who asked the father, 'In spite of

being older, you sit on the donkey and the poor son is walking. Can you not make your son sit on the donkey?' Then he made his son also sit on the donkey. When they had almost reached the market, they met one more person. He asked them, 'It is an animal no doubt. But what should it matter? Should you both sit on it and go on?' Both of them got down. Again another person told them to carry it on the shoulder. So they tied the donkey and started to go on further. They came across a river. While going over the bridge of the river the donkey became agitated. It slipped from their hands and fell into the river and was drowned. The potter said, 'I have listened to others and I have lost my donkey'.

VII

don majrã ahlĩ/tĩ dɔgani jɔgḍɔ̃ laglĩ ki tɛŋka ek bakri meḷḷi / tĩ jɔgɔṭṭastana ek makoḍ eylɔ / ani incarpa laglɔ tumi kitɛ jɔgɔṭṭay/ tɛ̃ muṇpa laglɛ̃ apṇã poylɛ̃ mɛḷḷã ani tɛ̃ muṇpa laglɛ̃ apṇã poylɛ̃ mɛḷḷã muṇ/ makḍan kaḷḷɛ don kuḍkɛ kɛlɛ ani ek ɔḷḷɔ kɛlɔ/ tɔ muṇpa laglɔ ek ɔḷḷɔ jala müṇ / apuṇ gãs mattã kuḍkɔ kaṭṭa / ɔ ɔḷḷɔ jalɔ ɛcɔ kuḍkɔ kaṭṭa / ɔ ɔḷḷɔ jalɔ ɛcɔ kuḍkɔ kaṭṭa / ɛšɛ̃ kon kon bakri kabur jayt eyli / illɔsɔ ullɔ / makoḍ muṇpa laglɔ apṇa fi na / ani ullɔ tɔ faylɔ //

There were two cats. They began to fight for a piece o bread that they had found. While they were fighting there came a monkey. He asked them, 'why are you fighting?' One of them said 'I got it first' and the other said, 'I got it first'. The monkey cut the bread into two pieces and made one piece bigger. He said, 'this one has become bigger. I will bite it off'. So saying he ate one piece. 'Now this has become bigger' he said and ate a piece of it. 'Now this one has become bigger' so saying he ate a piece. In this manner, the bread was almost finished. The monkey said 'won't I get my fee?' So saying he ate what was left of it.

VIII

ek šiw ani ek sɔ̃sɔ / tɔ šiw matarɔ jalɔ / tɛǰyani kasak ɔspa janaslɛ̃ / jaytɛ̃ jɔnɔwr ahlɛ̃ / teṇi saŋlɛ̃ apuṇ ekeklyak fatlɔ̃ muṇ /

teǰek borek soglĩ jɔnɔwrã ɛtalĩ / tɔšɛ̃ sɔ̃šya ɔspa jay aslɛ̃ / sɔ̃šyan ek tokli kaḷḷi sɔ̃šyan saŋlɛ̃ ɛtaṇa apṇaŋk ek waṭer tuǰyabašɛ ɔḷḷɔ šiw mɛḷḷɔ/ ɔ šiw pikar jalɔ ani apṇagoyčɛn ɔḷḷɔ šiw aha kãy muṇpa laglɔ / sɔ̃šyan saŋlɛ tuǰyagoyčɛn bɔrɔ ušar muṇ / šiwan saŋlɛ fũy asa tɔ apṇaŋk dakoy muṇ / sɔ̃sɔ dakowpak ilɔ / dakowpak ilɔ muṇṭɔkɔt ek bãy asli / sɔ̃šyan saŋlɛ̃ ɛ bayn as muṇ / tɛǰɛ rup tɛka dišti poḷḷɛ̃ / šiwan kãs gaylɔ / kãs gaylɔ muṇṭɔkɔt tɔ awaj gumlɔ / ani šiwan sɔmjɔlɔ kitɛ̃ apuṇ ɔsɔn tɛka mattɔlɔ̃ muṇ / šiwan bitory uḍi malli / šiw mɛlɔ / sɔ̃sɔ coyat toklen kitlɔ ušar tɔ//

There was a lion and a rabbit. The lion became old. He could not go for hunting. There were many animals. He said, 'I will eat you all one by one'. All the animals were coming to him. In the same way, the rabbit had to go also. The rabbit thought of a trick. The rabbit told him 'While I was coming, I met a lion which was bigger than you'. The lion became angry and said, 'Is there a lion bigger than me ?' The rabbit said, 'He is even cleverer than you'. The lion said, 'Show me where he is'. The rabbit went to show him. There was a well. The rabbit said, 'he is in this well'. The lion saw his own reflection. The lion roared and the sound of his roar echoed back. The lion thought, 'I will go and kill him.' So he jumped in. The lion died. See how clever the rabbit was with his trick!

IX

ek gow ani bayl / tɛnčɛ sat put aslɛ / tɛ satuy jaṇ jɔgɔṭṭalɛ / tɛ̃ bapayk bɔrɛ̃ disan jalɛ̃/bapayn apṇačɛ baylek saŋlɛ̃ tɛ satuy jaṇ jɔgɔṭṭay muṇ / tɛŋka kitɛ̃ kɛlyar bɔrɛ̃ kãy muṇ / baylen saŋlɛ̃ tɛŋka satuy jaṇaŋk sat boDiyɔ korun banun di/tɛdnat tɛ šiŋktɔlɛ muṇ / bapayn sat boDiyo kɛlyo ani tɛŋkɔḍɛ dilyɔ moḍyay muṇ / tɛ satuy jaṇ moḍɔŋk laglɛ tɛŋkɔḍɛ̃ moḍɔna jalɛ̃/ bapayk tɛ̃ bɔrɛ̃ disna jalɛ̃/ satuy boDiyɔ soḷḷyɔ anik satuy jaṇaŋkɔḍɛ̃ ekek dili moḍyay muṇ / tɛ̃ ṭak ṭak kon satuy jaṇani ekek boDi molli / bapayn saŋlɛ̃ satuy jaṇaŋk tumi jɔgɔṭṭat / tɛ tɔr tumi jɔgɔḍṇaahlɛ jalyar satuy jaṇaŋk koṇ lagcɔ nahlɔ / tɛyani satuy jaṇani čintlɛ̃ ki apṇacɔ bapɔy saŋta tɛ fɔrɛ muṇ //

There was a man and his wife. They had seven sons. All those seven fought among themselves. The father did not feel

good about it. The father said to his wife, 'All the seven sons are fighting among themselves; what can be done for their good?' The wife told him, 'Take seven sticks, tie them together and give them. They may learn from it'. The father prepared seven sticks and gave them to his seven sons to break them. But they could not break them, when they started breaking them. The father did not feel happy about it. He made all the seven sticks separate and gave each one a stick to break. All seven broke the seven sticks separately with a snapping noise. The father told them, 'You are fighting among yourselves. If you do not fight among yourselves, no one is able to trouble you'. All the seven then thought that what their father had said was true.

X

ek ran ahlɛ̃/ tɛ ranan ek dadlɔ ǰɛlɔ jolū marpā / tɔ ɛkdɔm gorib/ tɔ nuyčɛ degek jolū katottastaṇa tɛǰɛ̃ kuraḍɛ̃ nuynt poḷḷɛ̃/ anik apuṇ kitɛ̃ kottɔlɔ kãy muṇ tɔ rɔḍɔ̃ laglɔ / rɔḍɔ̃ nagnaka tiŋgacɔ dɛ̃wsar eylɔ ani ɛ burgya tũ kitya rɔṭṭa kãy muṇ incarpak laglɔ / tɔ saŋpa laglɔ ki apṇalɛ̃ kuraḍɛ̃ nuynt poḷḷɛ̃ muṇ / dɛ̃wsar kaḷḷɔ nuynt dɛ̃wlɔ ani kuraḍɛ̃ kaḷḷɛ̃ baŋgračɛ̃ / ɛ̃ tuǰɛ̃/na apṇačɛ nuy/ dusri ãykɔḍɛ̃ dɛ̃wlɔ ani rupyačɛ̃ kaḷḷɛ̃/ɛ̃ tuǰɛ̃ na teṇi saŋlɛ̃ apṇačɛ̃ nuy / apṇačɛ̃ kuraḍɛ̃ lɔkṇačɛ̃ / ãykɔḍɛ̃ dɛ̃wsar nuynt ani kuraḍɛ̃ lɔknačɛ̃ kaḷḷɛ̃ / ɛ̃ tuǰɛ̃/oy apṇačɛ̃ munpa laglɔ/ tĩ tini kuraḍĩ dilĩ tɛka ani daḷḷɔ / tɔ daḷḷɔ anik apṇalya gara eylɔ anik saŋpa laglɔ / saŋtana jaytɔ lok eylɔ anik tɛka cowpa laglɔ / tɛsɔt ani ek ahlɔ / tɛč ǰɛŋlan eylɔ anik apṇaŋk kitɛ̃ mɛṭṭɔlɛ muṇ tɛč bašɛn kam korpa laglɔ / nuyčɛ degek boslɔ anik ruk katottastaṇa kuraḍɛ̃ muddɔm nuynt mallɛ̃ / ha burgya tũ kitya rɔṭṭa muṇ dɛ̃wsar incarpak laglɔ / teṇi saŋlɛ̃ apṇalɛ̃ kuraḍɛ̃ nuynt poḷḷɛ̃ / dɛ̃wsar kaḷḷɔ nuynt dɛ̃wlɔ ani baŋgračɛ kaḷḷɛ / ɛ̃ tuǰɛ̃/oy munpa laglɔ/ anik kallɛ̃ rupyačɛ̃ kaḷḷɛ̃ / ɛ tuǰɛ̃ / oy muṇpa laglɔ / ani lɔkṇačɛ̃ kaḷḷɛ̃ / ɛ̃ na muṇpa laglɔ / tini kuraḍĩ kaḷḷĩ dɛ̃wsaran oylĩ/ ani tɛka bɛštɔt daṇɔylɔ //

There was a forest. In that forest a man went to cut wood. He was quite poor. While cutting the wood on the bank of the river, his axe fell into the river. And saying, "What shall I do now" he began to weep. While he was crying, the angel of the place came there and asked: 'O boy, why are you weeping?'

He said that his axe had fallen into the river. The angel dived into the river and took out one golden axe. He asked him, 'Is this yours?' 'No, not mine' he replied. Again the angel dived in the river and took out a silver axe and asked him, 'Is this yours?' 'No' he said, 'this is not mine. My axe is made of iron'. Again the angel dived into the river and brought out an iron axe and asked him, 'Is it yours?' He said, 'Yes, it is mine'. The angel gave him all the three axes and sent him back. He came home and told about it. People gathered round him when he was telling it. There was another man like him. He went into the same forest and thought that he would also get something and began to work. He sat on the bank of the river and began cutting wood. After a while he purposely threw the axe into the river. The angel of the place came again and asked him, 'O boy why are you weeping?' He told him that his axe had fallen into the river. The angel dived into the river and took out an axe of gold. He asked him, 'Is this yours?' 'Yes', he said, 'it is mine'. Again he brought out an axe of silver and asked, 'Is it yours?' 'Yes' he said. Again he took out an axe of iron. He said, 'it is not mine'. The angel took all the three axes, and he sent the man away without anything.

XI

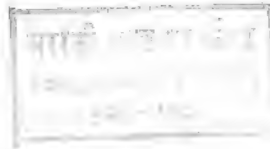
ek raja ani rani / ti dɔgani eka polašint rawtalĩ / tɔ ek kũwor ḋusrɔ / tɔ ek ranan eylɔ anikki bɔḍ mallɔlɔ tɔ tɛ kũwran ačlɔ / ki ɛ bɔḍar boroylã ki kũwrečɛ barar koṇ udɔ aḍuŋk oyta tɛka kũwory mɛṭṭa muṇ / itlyan tɔ kũwor bɔrɔ ɔjab jalɔ ki apṇakɔḍɛ̃ ɛ kam jayna ki ek tɔ̃ṭɔ ahlɔ/arɛ tɔ̃ṭya mullɛ teṇi kũwran tũ kitɛ̃ kotta / tɔ muṇpa laglɔ payaŋk apuṇ kuḍkɛ banta muṇ/ kityak ka muṇ laglɔ kũwor / tɔ saŋgu laglɔ ki apuṇ pãc minṭani pottɔ san bomoy ɛtã muṇ / intumɔḍɛ̃ kũwor bɔrɔ ušar jalɔ / ani ek tɛǰɛ mukar dogor feḍoytalɔ/tɛ ɛtay muṇ tɛ rɔstyan doni atani dogor feḷoylɛ ani tɔ bɔrɔ kam kotta muṇ kũwran čintlɛ̃ / ha muṇpa laglɔ kũwor na dogor feḷoytɔlya tũ ek kam koššī muṇpa laglɔ/apuṇ muṇpa laglɔ kam koččya kottã puṇ apṇaŋk tũ mɛṭṭa muṇpa laglɔ teṇi oy muḷḷɛ̃ ki ek polaš tuǰyan ubaruŋk jayt / tɔ muṇpa laglɔ oy apṇačɛn jata / ani ek ahlɔ tɔ dotrek kan dowɔn ayktalɔ ki apṇačɛ gawan ɛ̃ ɛšɛ̃ kitɛ/tɛ kũwran tɛka kon dowɔn ãyktaṇa coylɔ / coytaṇa kũwran tɛka muḷḷɛ̃ / ɔ kitɛ̃ kotta / teṇi

saŋlɛ̃ apṇaćɛ gawan kitɛ jata tɛ̃ apuṇ ãykɔtã/kũwor intumɔḍɛ̃ ɔǰab jalɔ ki apṇacɔ tisrɔ munis jalɔ muṇ / ɛ kũwran tɛka allɔ ki apṇači magṇi saŋgun/tɔ ek apṇačɛ sɔddã ǰɛŋlan šiwṇĩ mattalɔ/ tɔ ɛta ɛta kũwor, tɛka mattalɔ tɔ dišṭi poḷḷɔ/teṇi saŋlɛ̃ apuṇ ɛ šɛwṇyak mattã mun / kũwran incallɛ̃ tũ apṇačɛ ek kam koššı/ apuṇ laglɔ koččya kottã tũ apṇak meḷši muḷḷɛ̃ teṇi / yɔ muḷḷɛ̃ teṇi apṇačɛ barbar / ani ek ahlɔ ek ranan tamḍi topi galun ek samkɔ dũwor ɔsɔ soṭṭalɔ / itlyan tɛ cɔg ekṭãy jalɛ/ɛtã ɛtã kũwory polašintli bayr šɔrɔŋk lagli / atin tambyɔ ḍɔrun ti ɔspak lagli / kũwor tɛŋka incatta arɛ tumi kitɛ̃ kottay / intumɔḍɛ̃ kũwran tɔ̃ṭyak saŋlɛ̃ arɛ tɔ̃ṭya tũ ɔsna/tɔ̃ṭɔ bawḍɔ apṇačɛ payaŋk bɔntrã gutloyṭa / kũwory tambyɔ bɔrɔn ɔdde waṭek pawli / awoys tuka tɔ̃ṭyan saŋna ek dãw marun te kũworičɛ mukar cylɔ ani ɔgɔt nidlɔ / tintumɔḍɛ̃ kũwory pawt cyli / dusryak kũwor incarpak laglɔ arɛ tɔ tɔ̃ṭɔ fũy pawla kãy muṇ / kan dowɔn ayktɔlyɔ muṇ laglɔ tũ kitɛ̃ jalã tɛ̃ saŋ / tɛ kan dowɔn ayktalɔ saŋgɔ laglɔ ki tɔ̃ṭɔ ek jaḍamulan koṭṭer nidla muṇ / ani kũworin tɛjɔ tambyɔ waroyla muṇ / intumɔḍɛ̃ kũwor pikar jalɔ / far mattolya muṇ laglɔ tɛǰɛ samkɛ koṭṭek far mar muṇpa laglɔ / teṇi tɛ koṭṭek far man tɔ̃ṭyak uṭoylɔ / intumɔḍɛ̃ kũwory ek iskad coḷḷi ki kũwor pikar jalɔ / kũwran ek dãw mallɔ apṇaŋk i kũwory melučina muṇ / intumɔḍɛ tɔ̃ṭyan uṭɔn kũworičya samkɔ mukar cɔlɔ̃ laglɔ / tɔ̃ṭɔ jɔgḍɔ̃ laglɔ rajakɔḍɛ̃ tũ apṇaŋk kũwory dita dina/ tɔ saŋlɔ raja tuka kũwory jay tũ muṇ laglɔ tɔ̃ṭɔ/kũwrakɔḍɛ̃ soglɛ jɔgḍɔ̃ laglɛ tũ kũwory aṭṭa aṇṇa / rajan soylyak bitory gan dowol-lɛ̃ ek ruman / samkɛ tɛŋka ges soḍun fugã korun maruŋk soḷḷɛ̃/ arɛ tamḍe topečya muṇpa laglɔ kũwor ɛ̃ tũ bond kotta konna/ kɛlɛ̃ bond kɛlɛ̃/tɛ eylɛ bayr anikki incallɛ rajak tũ kũwory dita dina / teṇi saŋlɛ̃ kũwory apuṇ tɔ̃ṭyak dina muṇ / ha muṇpa laglɔ kũwor e dogor feḷoytolya i polaš ubar / teṇi polaš uballi anik aloyta eši teši / intumɔḍɛ̃ tɔ kũwory ory muṇpa laglɔ / tɔ kũwor kũwory ǰɛn eylɔ bɔḍakɔḍɛ̃ anik tɛ jɔgḍɔŋk laglɛ / tɔ̃ṭɔ muṇpa laglɔ apṇaŋk, kan don ãykralɔ muṇpa laglɔ apṇaŋk, tamḍe topečya muṇpa laglɔ apṇaŋk, far mattolya muṇpa laglɔ apṇaŋk/ intumɔḍɛ̃ kũwory kɔṇaŋk fawɔ //

There was a king and a queen. They used to live in a palace. There was another prince. He came to a forest and saw a board put up there. The prince read it. It was written on the board 'whoever goes and brings water earlier than the princess would

get her'. The prince was surprised to know that he could not do it. There was a lame person. The prince asked him, 'O lame man, what are you doing?' He said that he was wrapping rags on his feet. He said that he could come back from Bombay within five minutes. The prince was happy that he got help. Further on they met a person, who was playing with big stones. When he saw them coming, he played with them skillfully. The prince thought and said, 'O thrower of stones, will you do my work?' 'Certainly' he said, 'if you take me along with you'. The prince asked him whether he could lift a palace. He said that he could do it. There was another man, whom the prince saw, while he was listening to something, putting his ear to the ground. The prince asked him what he was doing. He said that he was listening to what was going on in his village. The prince was astonished and took him with him. He brought him with telling him his need. There was a hunter who used to hunt birds. He hit the bird accurately and the prince saw him. He asked him whether he could go with him. He said he would, if he were taken with. 'Come with me', said the prince. There was another man with a red cap who could produce a good deal of smoke. Thus they all four came together. While they were coming, the princess came out of the palace with a jar. The prince asked the lame man, 'O lame man, why don't you go?' The poor lame man was rapping rags round his legs. Now the princess had reached half the way after filling the jar. The lame person ran so fast that he reached ahead of the princess and he slept on a shell under a tree. The princess had almost reached the place. The prince asked the person, who heard everything by placing his ears to the ground to find out what had happened. He said that the lame man was sleeping under the tree and the princess had emptied her jar. The prince became angry. He told the hunter to hit the arrow right on the shell on which he was sleeping and to wake him up. He struck it and awakened the lame man. Meanwhile the princess had climbed one step. The prince was restless as he thought that he was not going to get the princess. The lame man, who had got up, entered the palace before the princess. But the king refused to give the princess to the lame person. All the persons started to quarrel with the prince, whether he would bring the princess or not. The king put them all in a room and tried to kill them by

suffocating them with gas. The prince asked the man with the red cap to stop it. He stopped it and they went out. They asked the king whether he was ready to give the princess or not. The king said that he would not give the princess to the lame man. The prince asked the man who played with stones to lift the palace. He lifted the palace and shook it. The king got frightened and asked them to take away the princess. Now they all came to the signboard and began to fight. The lame man said that he should get the princess, the man with the red cap said that she must go to him and the hunter claimed for himself. But can you tell us who really deserves the princess?



Chapter IV

SENTENCES

1.	This is a dog.	ɛ̃ ek suṇɛ̃ ahã.
2.	These are two dogs.	ĩ don suṇi ahãy.
3.	There are three dogs.	tiŋga tin suṇi asãy.
4.	Here is a cat.	hiŋga ek majɔr ahã.
5.	Here are two cats.	hiŋga don majrã ahãy.
6.	Here is a dog and a cat.	hiŋga ek suṇɛ̃ ani ek majɔr ahã.
7.	The dog barks at the cat.	suṇɛ̃ majrak buŋkita.
8.	Dogs bark.	suṇĩ buŋktay.
9.	This is a house.	ɛ̃ ek gɔr ahã.
10.	These are two houses.	ĩ don gɔrã ahãy.
11.	The dog barks.	suṇɛ̃ buŋkita.
12.	This is my house.	ɛ̃ muǰɛ̃ gɔr ahã.
13.	These are my houses.	ĩ muǰi gɔrã asãy.
14.	His house.	tɛǰɛ̃ gɔr.
15.	His houses.	tɛǰĩ gɔrã.
16.	Your houses.	tuǰĩ gɔrã.
17.	Your house.	tuǰɛ̃ gɔr.
18.	I am in my house.	ãw̃ muǰya gɔran ahã.
19.	Go to my house.	muǰa gara ɔs.
20.	My house is small.	muǰɛ̃ gɔr lan ahã.
21.	These are five houses.	ĩ pãc gɔrã asãy.
22.	This is a small cart.	ɔ ek lan gaḍɔ aha.
23.	These are two carts.	ɛ don gaḍɛ ahay.
24.	This is my book.	ɔ muǰɔ liwr aha.
25.	I have two books.	makɔḍɛ̃ don liwr ahay.
26.	My books are here.	muǰɛ liwr iŋga asay.
27.	I am in my cart.	ãw̃ gaḍyan ahã.
28.	Go to my cart.	muǰɛ gaḍɛkɔḍɛ̃ ɔs.
29.	Bring my book here.	muǰɔ liwr iŋga ady.
30.	He is my brother.	tɔ muǰɔ baw aha.
31.	He is my son.	tɔ muǰɔ put aha.
32.	I have two sons.	maka dɔg put ahay.

33.	I have three sons.	maka tin put asay.
34.	My sons are in the house.	muǰɛ put garan asay.
35.	I have one son.	maka ek put aha.
36.	My son is in the house.	mujɔ put garan aha.
37.	My son has come.	mujɔ put eyla.
38.	My sons have come.	muǰɛ put eyley.
39.	His son.	tɛjɔ put.
40.	His sons.	tɛǰɛ put.
41.	His sons are here.	tɛǰɛ put iŋga asay.
42.	His son is here.	tɛjɔ put iŋga asa.
43.	Your sons are here.	tujɛ put iŋga asay.
44.	Your sons are in the house.	tuǰɛ put garan asay.
45.	She is my mother.	ti muǰi may aha.
46.	I have one daughter.	maka ek duw aha.
47.	I have two daughters.	maka don duwo ahay.
48.	I have three daughters.	maka tin duwo ahay.
49.	My daughter is in the garden.	muǰi duw ǰardinãt aha.
50.	His daughters are here.	tɛǰyɔ duwɔ iŋga asay.
51.	Call your daughter.	tuǰɛ duwɛ apoy.
52.	Is she your sister?	ti tuǰi boyn asa?
53.	No, she is my daughter.	na, ti muǰi duw asa.
54.	My brother and sister are in the house.	mujɔ baw ani boyn garan asa.
55.	He has three children.	tɛka tin burgī asãy.
56.	Where are your children?	tuǰī burgī fũy asãy?
57.	His children are small.	tɛǰi burgī lan asãy.
58.	My children are in the school.	muǰī burgī iskɔlan asãy.
59.	My son has gone to school.	mujɔ put iskɔlak ǰɛla.
60.	My brother is young.	mujɔ baw lan asa. mujɔ baw tɔrnɔ asa.
61.	My two brothers are young.	muǰɛ dɔg baw lan asay.
62.	Here is her son.	tijɔ put iŋga asa.
63.	Their sons are here.	tanǰɛ put iŋga asay.
64.	My hand.	mujɔ at.
65.	My hands.	muǰɛ at.
66.	Your foot.	tujɔ pay.
67.	Your feet.	tuǰɛ pãy.

68.	Our book.	amcɔ liwr.
69.	Our books.	amčɛ liwr.
70.	His servant.	tɛjɔ kamdari.
71.	His servants.	tɛǰɛ kamdari.
72.	Their house.	tɛnčɛ̃ gɔr.
73.	We see you.	ami tuka coytay.
74.	You (Sg.) see me.	tũ maka coyta.
75.	You (Pl.) see us.	tumi amkã coytay.
76.	He sees me.	tɔ maka coyta.
77.	She sees me.	ti maka coyta.
78.	The child sees him.	burgɛ̃ tɛka coyta.
79.	Her work.	tiǰer kam.
80.	Her eyes.	tiǰer ḍɔlɛ.
81.	The hand of the child.	burgyacɔ at.
82.	His field.	tɛǰɛ šɛt.
83.	His baskets.	tɛǰɛ paṭlɛ.
84.	Her basket.	tijɔ paṭlɔ.
85.	I see you.	ãw̃ tuka coytã.
86.	Their houses.	tenčĩ gɔrã.
87.	The child sees her.	burgɛ̃ tika coyta.
88.	The child sees me.	burgɛ̃ maka coyta.
89.	The hands of the child are small.	burgyačɛ at lan asay.
90.	They see you.	tɛ tuka coytay.
91.	I see him.	ãw̃ tɛka coytã.
92.	I see her.	ãw̃ tika coytã.
93.	I see it.	ãw̃ ɛ̃ coytã.
94.	I see them.	ãw̃ tɛŋka coytã.
95.	You see him.	tumi tɛka coytay.
96.	You see her.	tumi tika coytay.
97.	I come here.	ãw̃ iŋga etã.
98.	We come here.	ami iŋga etay.
99.	You come here.	tũ iŋga eta.
100.	You (Pl.) come here.	tumi iŋga etay.
101.	He comes to me.	tɔ makɔḍɛ̃ eta.
102.	She comes to our house.	ti amčɛ gara eta.
103.	They come to school.	tɛ iskɔlan etay.
104.	The child comes here.	burgɛ̃ iŋga eta.
105.	The children come to the garden.	burgĩ ǰardinãt etay.

106.	I go there.	ãw̃ tiŋga oytã.
107.	We go there.	ami tiŋga oytay.
108.	You (Sg.) go there.	tũ tiŋga oyta.
109.	You (Pl.) go there.	tumi tiŋga oytay.
110.	He goes there.	tɔ tiŋga oyta.
111.	She goes there.	ti tiŋga oyta.
112.	They go to the field.	tɛ šɛtan oytay.
113.	I go to the house.	ãw̃ gara oytã.
114.	We stop here.	ami iŋga rawtay.
115.	The leaves fall from the tree.	panã rukoylyan poṭṭay.
116.	The bird sits on the tree.	šɛwṇɛ̃ rukar bosta.
117.	He sleeps under the tree.	tɔ rukamulan nitta.
118.	He hits the bird.	tɔ šɛwṇya matta ~ tɔ pakɔ marta.
119.	The birds fly.	šiwṇī uṭṭay.
120.	The animals live in the field.	jɔnɔwrã šɛtan rawtay.
121.	The cows are grazing.	gayɔ tɔṇ hatay.
122.	The cows give milk.	gayɔ dud ditay.
123.	We milk the cow.	ami gaeč̌ɛ̃ dud kaṭṭay.
124.	We ride the horse.	ami gɔḍyaǰer coṭṭay.
125.	They jump over the fence.	soyryɔ oylyan uḍiyɔ mattay.
126.	The child falls down.	burgɛ̃ poṭṭa.
127.	He stands there.	tɔ tiŋga ubɔ rawta.
128.	He goes in the house.	tɔ garan oyta.
129.	The child sits there.	burgɛ̃ tiŋga bosta.
130.	What do you eat?	tũ kitɛ̃ hata.
131.	I eat bread.	ãw̃ pãw hatã.
132.	How many children have you?	tuka kitlī burgī asãy.
133.	I have three children.	maka tin burgī asãy.
134.	When do you get up?	tũ kɛdna uṭṭa.
135.	I get up at six o'clock.	ãw̃ sɔ ɔrač̌er uṭṭã.
136.	Where do you live?	tũ fũy rawta.
137.	I live in the small village.	ãw̃ daklya waḍyan rawtã.
138.	What do you do?	tũ kitɛ̃ kotta.
139.	I work in the field.	ãw̃ šɛtan kam kottã.
140.	I work in the other village.	ãw̃ dusrya waḍyan kam kottã.
141.	I am here.	ãw̃ iŋga ahã.

142.	We are here.	àmi iŋga ahay.
143.	You are here.	tũ iŋga asa.
144.	You (Pl.) are here.	tumi iŋga asay.
145.	He is here.	tɔ iŋga asa.
146.	She is here.	ti iŋga asa.
147.	It is here.	ɛ̃ iŋga asã.
148.	They are here.	tɛ iŋga asay.
149.	I am tall.	ãw̃ lam asã.
150.	You are tall.	tũ lam aha.
151.	She is tall.	ti lam aha.
152.	He is tall.	tɔ lam asa.
153.	We are tall.	ami lam asay.
154.	They are tall.	tɛ lam asay.
155.	It is tall.	ɛ̃ lam asã.
156.	The tree is tall.	ruk lam aha.
157.	The hill is tall.	doŋgor lam asa.
158.	The man is tall.	tɔ munis lam asa.
159.	The men are tall.	tɛ dadulɛ lam asay.
160.	That man is fat.	tɔ munis mɔṭɔ asa.
161.	The girl is lean.	tɛ̃ čɛḍũ barik ahã.
162.	The man is short.	tɔ munis mɔḍwɔ aha.
163.	This man is blind.	ɔ munis kuḍḍɔ aha.
164.	The woman is blind.	ti bayl kuḍḍi aha.
165.	He is lame.	tɔ tɔ̃ṭɔ aha.
166.	She is wise.	ti ušar aha.
167.	The boy is deaf.	ɔ čɛḍɔ boyrɔ aha.
168.	The boy is lazy.	tɔ čɛḍɔ awṭɔ.
169.	The girl is clever.	tɛ̃ čɛḍũ ušar.
170.	The good boy.	tɔ čɛḍɔ bɔrɔ.
171.	The good girl.	tɛ̃ čɛḍũ bɔrɛ̃.
172.	The good boys.	tɛ čɛḍɛ bɔrɛ.
173.	The good girls.	tĩ čɛḍwã bɔrĩ.
174.	The small children.	tĩ lan burgĩ.
175.	The big book.	ɔḍ liwr.
176.	The white horse.	dow gɔḍɔ.
177.	The white horses.	doy gɔḍɛ.
178.	The black cloud.	kalɛ̃ kup.
179.	The black clouds.	kaḷĩ kupã.
180.	The green leaf.	cuṭekor pan.
181.	The green leaves.	cuṭekoračĩ panã.

182.	The large houses.	olḷi gɔrã.
183.	The large house.	ɔlḷɛ̃ gɔr.
184.	The beautiful village.	sobit waḍɔ.
185.	The beautiful villages.	sobit waḍɛ.
186.	This story is good.	ī kaṇi bori.
187.	Good stories.	boryɔ kaṇyɔ.
188.	I like this book.	maka liwr bɔrɔ jawɔ.
189.	Come here.	iŋg yɔ.
190.	Go there.	tiŋga ɔs.
191.	Bring some water.	tɔḍɛ udɔk aḍy.
192.	Call him.	tɛka apɔy.
193.	Sit down.	sɔkɔl bɔs.
194.	Stand up.	ub raw.
195.	Speak slowly.	sɔka ulɔy.
196.	Tell me a story.	maka ek kaṇo saŋ.
197.	Break it.	ɛ mudy.
198.	Take it.	ɛ ǰɛ.
199.	Hold it.	ɛ dory.
200.	Keep it down.	ɛ̃ sɔkɔl dowory.
201.	Lift it up.	ɛ̃ ubray.
202.	Read the book.	liwr ač.
203.	Come to school.	isklak yɔ.
204.	Go home.	gara ɔs.
205.	Bring back the book.	liwr pottɔ aḍy.
206.	Call your brother.	tuǰya bawa apoy.
207.	Sit down on the ground.	jomni bɔs.
208.	Stand on the bench.	bãkačer ubraw.
209.	The dog is here.	suṇɛ̃ iŋga ahã.
210.	The dog is there.	suṇɛ̃ tiŋga ahã.
211.	The book is under the table.	liwr mɛja sɔkɔl aha.
212.	The book is on the table.	liwr mɛjaǰer aha.
213.	The sky is above.	mɔlɔb oyr aha.
214.	The earth is below.	jomin sɔkɔl aha.
215.	The tree is on this side.	ɔddan ruk aha.
216.	The tree is on that side.	tɔddan ruk aha.
217.	I am near the tree.	ãw̃ ruka bogler ahã.
218.	I am close to the tree.	ãw ruka tɛ̃kɔn ahã.
219.	He is away.	tɔ ǰɛlɔ.
220.	We went away.	ami ǰɛlɛ.

221. He went up.	tɔ oyr ǰɛlɔ.
222. He came down.	tɔ sɔkɔl dɛ̃wlɔ.
223. I fell down.	ãw̃ poṭṭã.
224. Air is everywhere.	warɛ̃ soglyak ahã.
225. He is nowhere.	tɔ fũy na.
226. I looked for it everywhere.	ãw̃ soglyak sodun coylɔ̃.
227. I found it nowhere.	maka fũy mɛḷḷɔ na.
228. Come in.	bitor yɔ.
229. Go out.	bayr ɔs.
230. Step on the stone.	fatračer cɔḍy.
231. Go round.	čariɔddan bɔwɔn yɔ.
232. Jump over the fence.	sorye oylyan uḍi mar.
233. Creep below the cart.	gaḍɛ pɔnda ɔs.
234. The bird is in the cage.	panjryan šɛwṇɛ̃ ahã.
235. The bird is on the tree.	šɛwṇɛ̃ rukar ahã.
236. The bird is in the nest.	guṇṭran šɛwṇɛ̃ ahã.
237. A big basket.	ɔḷḷɔ paṭlɔ.
238. The basket is big.	paṭlɔ ɔḍ aha.
239. Hard wood.	goṭ lakuḍ.
240. The wood is hard.	ɛ̃ lakuḍ goṭ ahã.
241. The large leaf.	ɔḍ pan.
242. The leaf is large.	pan ɔḍ ahã.
243. A green fruit.	fɔḷ cuṭekoračɛ̃.
244. The fruit is green.	fɔḷ cuṭekoračɛ̃ ahã.
245. A red flower.	tamḍɛ̃ ful.
246. The flower is red.	ɛ̃ tamḍɛ̃ ful ahã.
247. A small room.	daklɔ kuḍ.
248. The room is small.	ɔ daklɔ kuḍ aha.
249. The dirty hand.	at suǰ.
250. The hand is dirty.	ɔ at suǰ aha.
251. I came yesterday.	kal ãw̃ eylɔ̃.
252. We came yesterday.	kal ami eylĩ.
253. He killed the bird yesterday.	tɛṇɛ̃ kal šɛwṇɛ̃ mallɛ̃.
254. I am coming.	ãw̃ etã.
255. He is killing the bird.	tɔ šɛwṇɛ̃ matta.
256. I shall come tomorrow.	ãw̃ falyã etɔlɔ̃.
257. I come every day.	ãw̃ sɔdã etã.
258. He will kill the bird tomorrow.	tɔ halyã šɛwṇɛ̃ mattɔlɔ.

259.	He always kills the bird.	tɔ sɔddā̃ šɛwṇɛ̃ matta.
260.	I may come.	ã w̃ eyt.
261.	He may kill the bird.	tɔ šɛwṇɛ̃ marit.
262.	I should come.	maka ečyak jawɔ.
263.	He should kill the bird.	tɛṇɛ šɛwṇɛ̃ maruŋk jay.
264.	I ought to come.	maka eččya jawɔ.
265.	He ought to write the book.	tɛṇɛ liwr borowpak jay.
266.	I want to come.	maka ewpa jay.
267.	He wants some money.	tɔḍɛ poyšɛ tɛka jay.
268.	I like to come.	maka ewpa bɔrɛ̃ dista.
269.	I came before you.	ã w̃ tuǰɛ poylɔ eylɔ̃.
270.	Who will come with me?	muǰɛ barar kɔṇ eta.
271.	I shall come.	ã w̃ etɔlɔ.
272.	My brother will come.	muǰɔ baw etɔlɔ.
273.	Where are you going?	tũ kɛdna oytɔlɔ.
274.	When did he come?	tɔ kɛdna eylɔ.
275.	We shall go tomorrow.	ami falyā̃ oytɔlī̃.
276.	He came yesterday.	kal eyn tɔ ǰɛlɔ.
277.	It is well that he came.	tɔ eyn borya poḷḷɔ.
278.	Go and come back.	ɔsɔn pottɔ yɔ.
279.	I am not going.	ã w̃ ɔsna.
280.	I shall not go.	ã w̃ oyčina.
281.	Why are you not going?	tũ kityak ɔsna.
282.	Why should I go?	ã w̃ kityak oyčya jawɔ.
283.	I shall go after he comes.	tɔ etri ã w̃ oytɔlɔ̃.
284.	If he comes I shall go.	tɔ eylyar ã w̃ oytɔlɔ̃.
285.	You must go.	tuwɛ̃ oyčya jawɔ.
286.	What did you say?	tuwɛ̃ kitɛ̃ muḷḷɛ.
287.	I told you to come.	awɛ̃ tuka yɔ muḷḷɛ̃.
288.	I said nothing.	ayɛ̃ kāy muḷḷɔna.
289.	You should say thus.	tuwɛ̃ ešɛ̃ ulɔ̃ŋk jay.
290.	What is this called?	eka kitɛ̃ muṇṭay.
291.	What is he?	tɔ kɔṇ.
292.	Where does he come from?	tɔ fũyčɛn eyla.
293.	What are those who have just come?	atā̃ eyley tɛ kɔṇ.
294.	They are merchants.	tɛ ɛpari.
295.	Do not say thus.	ešɛ̃ muṇṇaka.

296.	What is that?	tɛ̃ kitɛ̃.
297.	That is a house.	tɛ̃ ek gɔr ahã.
298.	Whose house is that?	tɛ̃ gɔr kɔṇačɛ̃.
299.	It is mine.	tɛ̃ mujɛ̃.
300.	That house is to be sold.	tɛ̃ gɔr ikpã jay.
301.	What will you give for it?	tũ eka kittɛ ditlɔ.
302.	You stay here, I shall go.	tũ iŋga raw, ãw̃ oytã.
303.	Look at him.	tɛ̃kɔḍɛ coy.
304.	I cannot do this work.	makɔḍɛ̃ ɛ̃ kam koruŋk jayna.
305.	They will ask me.	tɛ maka wincattɔlɛ.
306.	They may ask me.	tɛ maka wincarit.
307.	I have nothing with me.	kãy makɔḍɛ̃ na.
308.	I made it myself.	ayɛ̃ kɛlã.
309.	You may go, I will stay here.	tuwɛ̃ oyčya jata, ãw̃ iŋga rawtã.
310.	I will not leave you alone.	ãw̃ tuka ɛklɔ soḍna.
311.	Can you do it?	tukɔḍɛ̃ koruŋk jata.
312.	We cannot do it.	amkɔḍɛ̃ ɛ̃ jayna.
313.	Everyone went there.	sogḷĩ tiŋga gelĩ.
314.	Everything is lost.	sogḷɛ sanḍɔlɛ̃.
315.	All those who were called have come.	tɛ soglɛ apɔylɔlɛ eylɛ.
316.	I come last of all.	ãw̃ nimanɔ eylɔ̃.
317.	Invite them all for meals.	soglyã tɛŋkã jewpa apɔy.
318.	He is the eldest son.	tɔ ɔḍ put.
319.	It is done.	ɛ̃ jalɛ̃.
320.	It may happen.	ɛ̃ jawpa jata ~ ɛ̃ jayt.
321.	It is night.	ĩ ṛat.
322.	Where do you live?	tũ fũy rawta.
323.	Where had you been during the night?	ratĩ tũ fũy aslɔ.
324.	The house I live in is large.	ãw̃ rawtã tɛ gɔr ɔḍḍi aha.
325.	Are they at home?	gara tɛ ahay.
326.	Let them all come in.	tɛŋkã bitory eundi.
327.	Let it remain so.	ɛ̃ ɛšɛt asũ.
328.	You should remain here.	tũ iŋga rawɔ jay.
329.	Do not tell lies.	tũ fɔtyɔ marinaka.
330.	Not that one but this.	tɛ̃ nuy, ɛ̃.
331.	This is not good, give me that.	ɛ̃ bɔrɛ̃ ni, tɛ̃ maka di.

332.	I want some more.	maka ani cɔḍ jay.
333.	If they do not want it give it to me.	ɛ̃ taŋkã naka jalyar maka di.
334.	Do not sleep so soon.	eǰya beǰin nidɔ naka.
335.	How are you related to him?	tɔ tuǰɔ soyrɔ kɛsɔ jalɔ.
336.	We are not related.	ami soyrɛ ni.
337.	He is writing a book.	tɔ ek liwr boroyta.
338.	I shall take as much as you give.	tũ dita titlɛ̃ aw̃ ǰɛtã.
339.	Open the door.	dɛr ugɔḍy ~ dɛr utkɛ̃ kor.
340.	Close the door.	dɛr bond kor.
341.	I have never seen you before.	ayɛ̃ tuka pɔylɔ kɛdnat coylɔ na.
342.	I used to meet him.	ãw̃ tɛka mɛṭṭalɔ̃.
343.	You do not know, nor do I.	ɛ̃ tũ nɛṇɔ ani ãwuy nɛṇɔ.
344.	Have you got no house?	tukɔḍɛ̃ gɔr na.
345.	Let some one of you go and fetch him.	tumčɛntlɔ ek ɔsn tɛka aḍy.
346.	What kind of work is that?	tɛ̃ kam kɛslɛ̃.
347.	If it rains, harvest will be good.	paws bɔrɔ pɔḷḷɔ jalyar šɛtã bori jatlĩ.
348.	Why have you left your work half done?	tuwɛ̃ kam ɔddɛ kitya kɛlã.
349.	It is of no use.	ɛ̃ kɔ̃tak ɛna.
350.	Come after four o'clock.	čary ɔrã jayn yɔ.
351.	Come within an hour.	ek ɔrã bit˺ry yɔ.
352.	Do whatever you like.	tuka jay tɛ kor.
353.	What is the use of three? One is enough.	tig jaṇ kityak? ek purɔ.
354.	I came by this road.	ãw̃ ɛ margan eylɔ̃.
355.	We came in the cart.	ami gaḍyan eylĩ.
356.	We came on foot.	ami payani cɔlɔn eylĩ.
357.	I went there.	ãw̃ tiŋga ǰɛlɔ̃.
358.	He went to school.	tɔ isklak ǰɛlɔ.
359.	I had gone to my friend.	ãw̃ muǰya amge bɔrɛ ǰɛlɔ̃.
360.	She has gone to her mother.	ti tiǰya awɔy bɔrɛ ǰɛlya.
361.	I had done this before.	ayɛ̃ ɛ̃ poylɛ̃ kɛlã.

362.	He has spoken this to me.	tɔ makɔḍɛ ɛ̃ ulɔyla.
363.	They had gone before I reached.	ãw̃ pawčyak poylɛ tɛ ǰɛlɛ.
364.	I was sleeping all day.	ãw̃ soglɔ dis nittɔlɔ.
365.	Now I am sleeping.	ãw̃ atã nidɔtã.
366.	He was sleeping when I went to see him.	ãw̃ tɛka coyčya ǰɛla tɛdna tɔ nidtɔlɔ.
367.	He is lying down and reading.	tɔ nidɔn äčta.
368.	He had done this before.	tɛṇĩ ɛ̃ kam poylɛ̃ kɛlã.
369.	He may have gone before I reach.	ãw̃ pawčyak poylɛ tɔ oyčya jawɔ.
370.	He may get married.	tɔ kajar jačya jawɔ.
371.	If horses had wings they would have flown.	tɛ gɔḍyaŋ pakṭɛ aslɛ jalyar uṭṭa aslɛ.
372.	If he studies he will pass.	tɛṇi äčlɔ jalyar tɔ pas jatlɔ.
373.	If the train comes late we may catch it.	gaḍi taḍḍi eylyar meṭṭɔli.
374.	He came out of the house.	tɔ garansan bayr eylɔ.
375.	He went through the field	tɔ šɛtantlyan mɔdɛ̃čɛn ǰɛlɔ.
376.	The printed book is easy to read.	tɔ šaplɔlɔ liwr acpa nɛḷ etã.
377.	He collected the fallen fruits.	tɛṇi sɔkɔl poḷḷɔlĩ fɔlã ekṭãy kɛlĩ.
378.	I shall come as far as your house.	ãw̃ tuǰya gara pusun etɔlɔ̃.
379.	Do not go before I come.	ãw̃ eučya poylĩ ɔsnaka.
380.	He will certainly come.	tɔ ɛčya fɔrɔ.
381.	He will come after a week.	tɔ ek sumɔn jayn etɔlɔ.
382.	How tall you have grown!	tũ kitlɔ lam jala.
383.	He seems still young.	tɔ ɔjunpusun lan dista.
384.	Some are new, some are old.	ĩ tɔḍĩ nɔĩ, tɔḍĩ ponnĩ.
385.	His brother is not so clever.	tɛǰɔ baw itlɔ ušar ni.
386.	This is not drinkable.	ɛ̃ piwpačɛ̃ na.
387.	This is not eatable.	ɛ̃ hawpačɛ̃ na.
388.	Is this possible?	ɛšɛ̃ jačya jata?
389.	Who knows?	tɛ̃ kɔṇ jaṇɔ?
390.	What do you want?	tuka kitɛ̃ jay?

391.	Work in the day and sleep at night.	disacɔ kam kory, ratcɔ nidɛ.
392.	A month has thirty days.	ek muynya tis dis.
393.	There is a stone in the mango.	ambya katɔ asta.
394.	A bull has two horns.	boylak don šiŋgā ahāy.
395.	This is our usual food.	ɛ̃t amčɛ disandis ǰɛwɔṇ.
396.	Some fish are big, some are small.	nistɛ̃ barik-mɔṭɛ̃.
397.	The snake moves zig-zag.	sorop ākḍɔ oyta.
398.	The snail moves slowly.	koŋgoy sɔka oyta.
399.	The dog runs fast.	suṇɛ̃ fɔrsan dāwta.
400.	Keep the fruit covered.	fɔḷ dapun dowory.
401.	Birds have wings.	šɛwṇyaŋk pakṭɛ astay.
402.	I was afraid of the tiger.	āw̃ agak bilɔ̃.
403.	Those girls missed their way.	tī čɛḍwā marog cukolī.
404.	The cat bit the child.	majran burgyak gās mallɔ.
405.	That dog forgot its house.	tɛ̃ suṇɛ̃ apṇalɛ̃ gɔr isrɔlɛ̃.
406.	The woman drank water.	ti osonti udɔk pili.
407.	He has learnt Marathi.	tɔ mɔraṭi šiŋkɔlɔ.
408.	He could not read the book.	tɔ liwr ačči na.
409.	I shall give you the book after you come.	tū etri tuka liwr ditɔlɔ.
410.	Do not ask for the book till I have read it.	mujɔ liwr wacun jawpasun magɔ naka.
411.	Come as soon as you finish your work.	kam kabar jatri yɔ.
412.	Come after finishing your work.	kam kabar konn yɔ.
413.	The bird flew over my house.	tɛ̃ šɛwṇɛ̃ mujya gara oylyan ǰɛlɛ̃.
414.	Ram walks very fast.	ram fɔrsan cɔmkɔta.
415.	The bird is singing on the tree.	šɛwṇɛ̃ rukačer gayn kotta.
416.	The bird is on the tree.	šɛwṇɛ̃ rukaǰer ahā.
417.	If you did the work well you will get the fruit.	tuwɛ̃ kam bɔrɛ̃ kɛlyar fɔḷ mɛṭṭɔlɛ̃.
418.	What did you see to-day?	tuwɛ̃ aǰ kitkitɛ̃ coylɛ̃.
419.	What are you reading?	tū kitɛ ačta.

420. Do you read?	tũ ača̋ta?
421. I am not reading.	ãw̃ ačina.
422. Which boy fell from the tree yesterday?	kal fũcɔ čɛḍɔ rukačer oylyan pollɔ?
423. Which boy sings better than Ram?	fũilɔ čɛḍɔ ramag oyčɛn kãtar bɔrɛ̃ munṭɛ?
424. Why did he send you here?	tɛṇi tuka iŋga kityak daḍla?
425. I consider Hari as my brother.	ãw̃ horik baw manta.
426. Daśaratha appointed Rama king.	dusryatan ramãk raja kɛlɔ.
427. Hari decided to go there.	horin tiŋga ɔspačɛ̃ kɛlɛ̃.
428. He is clever in singing.	tɔ kãtar munuŋ ušar.
429. I study at night.	ãw̃ ratcɔ ačtã ∼ ãw̃ ratcɔ lisã kottã.
430. He learns at home.	tɔ gara šiŋta.
431. He has decided to go.	tɛṇi oyčya kɛlã.
432. He never sleeps by day.	tɔ kɛdnat disacɔ nidna.
433. The elephant is the biggest animal.	ot soglya jɔnɔwrag oyčɛn ɔḍ.
434. He is at home since yesterday.	tɔ kalsan garakɔḍɛn aha.
435. You should not read much.	tũ itlɛ̃ cɔḍ ači naka.
436. Put the cap on the head.	tokler topi gal.
437. Ten mangoes for a rupee.	rupiyak da ambɛ.
438. The dog bit Ram.	suṇyan ramãk gãs mallɔ.
439. I got the letter.	čiṭy maka meyɔli.
440. The mother gives the book.	may liwr dita.
441. He died of fever.	jor en tɔ mɛlɔ.
442. He works with delight.	tɔ fušen kam kotta.
443. Come after an hour.	ek ɔran yɔ.
444. He went away with the same clothes.	tɔ tɛč kɔpḍɛ gayn ǰɛlɔ.
445. I cut the mango with a knife.	ãw suryen ambɔ katɔttã.
446. He remains in Poona for one month.	tɔ punyan ek muynɔ rawta.

447.	He calls me.	tɔ maka apɔyta.
448.	He went out while it was raining.	paws poṭṭana tɔ bayr ǰɛlɔ.
449.	Hari read the letter.	horin čiṭy ačli.
450.	The teeth of the black dog.	kaḷya suṇyačɛ dā̃t.
451.	The mirror fell from my hand.	muǰya atansan arsɔ poḷḷɔ.
452.	His house is larger than mine.	tɛǰɛ gɔr muǰya pɔrɔs ɔḍ.
453.	He brings the hat.	tɔ topi aṭṭa.
454.	He brings his son.	tɔ tɛǰya putak aṭṭa.
455.	Ram got the work.	ramā̃k kam mɛḷḷẽ.
456.	Ram called his friend.	raman apṇačɛ ämgak apɔylɔ.
457.	Ram brought the cart.	guḍɔ raman aḷḷɔ.
458.	Ram goes to the village.	ram gawak oyta.
459.	He waters the tree.	tɔ rukak udɔk galta.
460.	I give him the book.	ā̃w̃ tɛka liwr ditā̃.
461.	What is your name?	tuǰɛ naw kitɛ.
462.	My name is Francis.	muǰɛ naw frā̃sis
463.	What is your age?	tuka ɔrsā̃ kitlī̃?
464.	I am fifty years old.	maka pɔnas ɔrsā̃.
465.	He catches the horse.	tɔ gɔḍya dotta.

Chapter V

VOCABULARY

ɔṭṭawis	Nu	twenty-eight
ə̃yš̃ĩ	Nu	eighty
ãkḍɛ̃	Adj	crooked
ag	M	tiger
aŋg	N	body
acop-	V	to read
acwop-	V	to clean the mouth
ajop-	V	to play on instrument
aǰ	Adv	today
aṭ	Nu	eight
aṭ	F	way
aṭaŋguḷɛ̃	Adj	round
aḍ	N	chin; bone
aḍop	V	to grow; to serve; to bring
aḍoy	F	scythe
aḍwop	V	to obstruct
at	M	hand
atã	Adv	now
atɔu	N	a kind of fruit
atmɔḍɔ	Adj	person with broken arm
adaw	M	help
ani	Conj	and
anik	Conj	and
anɔ	M	father
anɔ	Adv	dwarf
apay	Pro	myself
apḍop	V	to touch
apowp	V	to call
abuj	Adj	dull
abɔlɛ̃	N	a red flower
abrid		April
abru	M	self-respect
ami	Pro	we

amig	M	friend
ambɔ	M	mango
amboṭ	Adj	sour
ãys	N	duck
aytar	M	Sunday
ãyktɔlɔ	Adj	listener
aydɔn	N	utensil
arɛ̃		a way of calling
alɛ̃	N	ginger
alop	V	to move
alowp	V	to shake
aḷti	F	white ant
ãw̃	Pro	I
awəy	M	mother
awogar	N	mother's house
ãwḷɔ	M	myrobalan
awoys		oh!
as	M	smell
ãs ǰɛop	V	to smell
asop	V	to exist
asḍop	V	to winnow
ãsop	V	to laugh
ašɛl	N	bear
i	Pro	this
ĩ	Pro	these
ik	N	poison
ikra	Adj	clever
igɔrǰ	F	church
iŋktɛ̃	Adj	bought
iŋgɛ	Adv	here
ĩcu	M	scorpion
ij	F	lightning
iṭ	M	disgust
iṭ	F	brick
itu	Adj	good
ittɔ	Adj	this much
idus	Adv	once
idr	N	mirror
incarop	V	to ask

intumɔdɛ̃	Adv	in the middle
illɔ	Adj	a very little
ilɔ	M	sickle
iskɔl	N	school
istimɔsãw	Adj	praiseworthy
ispitɔḷ	N	hospital
išt	M	friend
u	F	louse
ukḍop	V	to boil
ukrop	V	to burrow
uklop	V	to lift
uksar	Adv	early
ugDas	F	memory
ugowp	V	to comb the hair
uŋkop	V	to vomit
ujar korop	V	to sharpen
ujoḷ	Adj	bright
ujɔ	M	fire
ujwaḍ	M	light
ũṭ	N	camel
uṭop	V	to get up
uḍop	V	to fly
uḍiyɔ marop	V	to jump
uDop	V	to throw
utor	N	answer
utkɛ̃	Adj	open
udɔ	N	water
udɔk	N	water
un	Adj	hot
uni	F	brother's wife
undir	M	mouse
ub	F	steam
ubɛ̃	Adj	erect
ubarop	V	to lift
ubop	V	to float
umed	F	zeal
umḍop	V	to wash clothes
umṭi kaḍop	V	to cry
ulowp	V	to speak

ulmarop	V	to call
ũwar	M	flood
uskarɔ	M	sigh
usḷop	V	to pain; to slip away
ušar	Adj	clever
ek	Nu	one
ekoṇis	Nu	nineteen
ekoṇṭis	Nu	twenty-nine
ekkiš	Nu	twenty-one
ektoris	M	actor
eop	V	to come
ɛ	Adv	away
ɛ	Pro	they
ɛ̃	Adj	this (N.)
ɛkṭãy	Adv	together
ɛkdɔm	Adv	at once
ɛklɔ	Adj	alone
ɛdɔ	Adj	this much
ɛdna	Adv	by now
ɛšɛ̃	Adv	like this
oktombr		October
õṭ	M	lip
oḍop	V	to pull
ot	F	elephant
odik	Adj	much
oy		yes
oyr	Adv	above
oḷšik	Adj	disgusting
osaṭi	F	high tide
osarɔ	M	drawing-room
osonti	F	woman
ošir	Adj	narrow
ɔ	Pro	this
ɔkl	N	spectacles
ɔgɔt	Adj	quiet
ɔjɔn	N	weight
ɔǰɛ̃	N	load
ɔḍ	Adj	big

ɔḍes	Nu	two and a half
ɔDoḍ	Adv	short while ago
ɔḍḍɛ̃	N	chest
ɔṇɔt	F	wall
ɔt	N	sunlight
ɔddɛ̆	Nu	half
ɔnɔs	N	pine-apple
ɔpɛ̃s	M	offence
ɔrɔs	N	year
ɔrop	V	to carry
ɔlɛ̃	Adj	wet
ɔḷokki	F	acquaintance
ɔḷḷɔ	Adj	big
ɔḷḷan	M	father's elder brother
ɔḷḷawəy	F	father's elder brother's wife
ɔsop	V	to go
kəḷsã̄w	N	pant
kəḷḷi	F	a fish
kəḷsɔ	M	pitcher
kak̇	F	father's sister
kakəṇ	N	bangle
kacop	V	to be startled
kajar	N	marriage
kajari	M	married person
kajullɔ	M	glow-worm
kaṭandor	N	a root
kã̄ṭɔ	M	thorn
kaḍop	V	to take out
kaṇi	F	story
kat	F	skin
katɔ	M	mango stone
katrop	V	to cut
kã̄top	V	to grate
katli	F	a piece of fresh coconut
kadəy	N	jail
kan	M	ear
kanus	N	file; a tool of carpentry
kanet	F	knife
kantar	N	song

kandɔ	M	onion
kapad	Adj	clever
kapus	M	cotton
kapop	V	to cut
kapoty		raincoat
kabur jawop	V	to finish
kam	N	work; cot
korop	V	to do
kamoḷi	F	blanket
kamp	N	ground
kãy		something
kayl	F	frying pan
karatɛ	N	the bitter gourd
kal	Adv	yesterday
kaḷij	N	heart
kaḷiŋ	N	water-melon
kaḷɛ̃	N	black
kaḷok	M	darkness
kãwḷɔ	M	crow
kãs galop	V	to roar
kasaɔsop	V	to hunt
kasador	M	hunter
kasar jawop	V	to pant
kãsuḍ	N	tortoise
kafyãkor	Adj	brown
ki		that
kiḍowp	V	to tease
kiḍɔ	M	insect
kitɛ̃	Pro	what
kitlɔ	Pro	how much
kibaḍop	V	to spoil
kimus	N	flying insect
kir	M	parrot
kirãṭi	F	little finger
killop	V	to grow
kuǰin	N	kitchen
kuǰner	M	cook
kuṭop	V	to pound
kuḍ	F	room, body
kuḍkɔ	M	piece

kuḍḍɔ	Adj	blind
kuṇṇi	F	a pot
kutrɔ	M	dog
kunyad	M	brother-in-law
kup	N	cloud
kupa fator	M	marble
kubeṭ	N	bed cover
kummar	M	potter
kuraḍɛ̃	N	axe
kurroy	N	post-office
kurroykar	M	postman
kulɛr	N	spoon
kulop	N	lock
kulčyā̃w	N	mattress
kulli	F	crab
kullɔk	F	bitch
kullyɔ galop	V	to whistle
kũwor	M	prince
kũwory	F	princess
kusop	V	to rot
kustor	Adj	difficult
kuslɔlɛ̃	Adj	rotten
kuš	F	corner
kẽs	M	hair
kɛdɔ	Pro	how big
kɛdɔṇa	Pro	when
kɛrɛg	N	peacock
kɛḷɛ̃	N	banana
kɛstā̃w	N	quarrel
kɛšɛ̃	Pro	how
kɛšṭar	N	tool for mechanics
koŋgoy	F	snail
koḍu	Adj	bitter
kotrubā̃	N	deeds
kob	N	cabbage
kobul		agreement
komis	N	shirt
kompar	N	elbow
kõyti	F	sickle
koyr	N	filth; dirt

kor	M	colour
korkuṭ	N	hollow of the tree
koḷop	V	to know
kɔknɔ	M	person from Konkan
kɔŋkɔṇ dudi	M	white gourd
kɔŋkaṇi	F	Konkani language
kɔḍtɛl	N	police station
kɔṇ	Pro	who
kɔṇɔ	M	rib
kɔṇɔ̃g	F	a root
kɔdɛl	N	chair
kɔpal	N	forehead
kɔmɛs-	V	to begin
kɔmbɔ	M	cock
kɔmlɔ	M	butterfly
kɔrɔḍ	N	straw
kɔḷɔ	M	fox
kɔḷɔ fũkli	F	whooping cough
kɔḷsɔ	M	coal
kristãw	M	Christian
kumparpoṇ	N	naming ceremony
gaḍi	F	cart
gadikar	M	shopkeeper
ganǰil	M	beetle
gam	M	sweat
galop	V	to put; to wear
gay	F	cow
gaw	N	wound; village
gasop	V	to rub
gas marop	V	to bite
girɔṇ	F	grinding machine
girɔṇ	N	eclipse
gem	F	game
gugum	N	owl
guṭlaop	V	to wind
guṇṭer	M	nest
guṇḍɔ	M	stone; ball
guntop	V	to string
gunyaw	M	crime

gumop	V	to echo
gurwã	N	cattle
gul	F	piece of game
gũwõp	V	to turn
gũwḍawop	V	to make to go round
goṭ	Adj	strong
goṇi	F	hawk
gobor	M	ash
gom	F	eyebrow; leech
gorib	Adj	poor
gorɛḍɔ	M	wild bull
gorowp	V	to fish
gol	F	cave
goll	M	goal
golaširyɔ	F	hoof
gow	M	husband
gõw	M	wheat
gõwṭi	F	neck
gowagar	N	husband's house
gosaḷɛ̃	N	a kind of vegetable
gɔgɔ	M	waterfall
gɔṭɔ	M	stable
gɔḍ	Adj	sweet
gɔḍgɔḍ	M	thundering
gɔḍyaḷ	N	clock
gɔṇ	F	a tool
gɔr	N	house
gɔrɛ̃	N	fishing rod
gɔrɔm	Adj	hot
gɔrɔ̃s	N	snoring
gɔlas	N	glass

cakop	V	to taste
caḍy saŋgop	V	to complain
cador	F	bed sheet
cabop	V	to bite
cam	F	hide
cammar	M	shoe-maker
cay	F	key
car		fibre of jackfruit

caḷop	V	to sift
caḷowp	V	to tease
cukop	V	to miss
cuṭekor	Adj	green
cunnã	N	a fruit
curop	V	to suck
cõč	F	beak
condrim	M	moon
comkop	V	to walk
colop	V	to walk
cowop	V	to see
cɔḍ	Adj	much
cɔḍop	V	to climb
cɔṇɔ	M	gram
jɔnɛl	N	window
jagɔ	M	place
jaŋguḍ	N	thigh
jaṇ		person
jaṇɔ jawop	V	to know
jaṇṭɔ	M	elderly person
jatɛ̃	N	grinding stone
jab	F	talk
jamli	N	Jamun tree
jambuḷ	N	Jamun fruit
jay jawop	V	to want
jaḷ	N	net
jaḷɛ̃	N	net
jãwɔy	M	son-in-law
jawop	V	to happen
jũjop	V	to fight
jogjogop	V	to shine
joglowp	V	to lighten
joḍop	V	to join; to earn
jomin	F	earth
joḷop	V	to burn
joḷowp	V	to cause to burn
jɔgḍop	V	to quarrel
jɔt	N	plough
jɔtɛ̃	N	shoe

jɔnɔwr	N	animal
jɔṇṭɔ	M	a kind of grain
jɔbɔr	Adj	much
jɔllɔ	M	cockroach
jɔḷɛr	N	mosquito
ča	F	tea
čanni	F	squirrel
čary	Nu	four
čaḷis	Nu	forty
čeḍũ	N	girl
čeḍḍi	F	shorts
čɛpɛ̃	N	cap
čikr	N	cup
čĩčɛ̃bɔṭ	N	tamarind
čity	F	letter
čintop	V	to think
čip	N	a kind of utensil
čimṭɔ	M	tongs
čirop	V	to cut
čovis	Nu	twenty-four
ǰaner		January
ǰardin	N	garden
ǰiŋkop	V	to win
ǰid	M	vulture
ǰib	F	tongue
ǰirɛ̃	N	spice
ǰiḷop	V	to swallow
ǰun		June
ǰulɔy		July
ǰewop	V	to eat
ǰɛnɔt		with pomp
ǰɛmmop	V	to doze
ǰɛl	N	ice
ǰɛwop	V	to take
təyari	F	preparation
təwšɛ̃	N	cucumber
tak	N	buttermilk
taṭ	N	roof

taḍḍi	Adj	late
taḍṇi	F	warning
tãtε̃	N	egg
taŋ		stretch
tapop	V	to be angry
tamḍokor	Adj	red
tar	F	oar; wire
tarwoṭi	F	small boat
tallɔ	M	cord fish
taḷɔ	M	branch; throat
tasop	V	to peel; to criticize
ti	Pro	she
tĩ	Pro	they
tiŋga	Adv	there
tin	Nu	three
tibrad	Adv	thrice
tĩyatr	N	drama
tiwoy	F	stood
tisoy	F	a tool of carpentry
tis	Nu	thirty
tisryɔ	F	shell-fish
tũ	Pro	you
tup	N	ghee
tumi	Pro	You (Pl.)
tuwalɔ	M	towel
tewis	Nu	twenty-three
tewop	V	to melt
tε	Pro	they
tεkɔn	Adv	nearby
tεṭɔ	M	bat
tεl	N	oil
tεlkar	M	oilman
tokli	F	head
tody	F	bank of river
topi	F	cap
topop	V	to prick
tɔmaṭ	N	tomato
toḷop	V	to fry
toḷoy	F	pond
tɔ	V	he

tɔ̃tɔ	Adj	lame
tɔḍɛ̃	Adj	little
tɔṇ	N	grass
tɔṇḍ	N	face
tɔranǰy	N	a kind of lemon
tɔrsad	F	sword
tɔḷɔt	F	palm
tras	M	trouble
dawḷ	N	a kind of spoon
daul	M	pearl
daku	M	grape
dakowp	V	to show
daknɛ̃	N	lid
daklɛ̃	Adj	small
daṭ	Adj	thick
daḍop	V	to send
dãt	M	tooth
datuṇi	F	comb
dad	F	news
dadlɔ	M	man
damop	V	to press
day	F	wrist
dawɔ	Adj	left
dãwõp	V	to run
dãs	M	dance
dijɔḍ	N	building
dimi	F	knee
diwɔ	M	lamp
diwop	V	to give
disop	V	to feel
daḍy	F	molar
duw	F	daughter
duk	N	sorrow
dukã	N	tears
dukor	N	pig
dud	N	milk
duḍu	M	money
dubaw	M	doubt
dũwẽt	Adj	sick

dũwor	M	smoke
dusman	M	enemy
deuḷ	N	temple
deṭ	M	stem
der	M	brother-in-law
dew	M	god
dẽwsar	M	angel
dɛg̯	F	bank of river
dɛǰɛmbr		December
dɛḍ	Nu	one and half
dɛr	N	door
dɛrwɔtɔ	M	gate
dɛ̃wõp	V	to dismount
doŋgor	M	mountain
doDiyarɔ	M	a kind of fish
dotor	M	doctor
dotri	F	earth
don	Nu	two
doriyɔ	M	sea
doroṗ	V	to catch
dorǰi	M	tailor
dow	N	dew
dowokor	Adj	white
dowrop	V	to keep
dɔḍɔ	M	cinder
dɔndɔr	M	foam of sea-water
dɔbral	Adv	twice
dɔḷɔ	M	eye
na		no
nak	N	nose
nakuṭ	N	nail
nakuḍ	N	wood
nakpuḍã	N	nostril
nagḍɔ	Adj	naked
nagowp	V	to cheat
naŋgor	M	plough
nacop	V	to dance
nac	M	dance
natin	F	granddaughter

natu	M	grandson
nan	Adj	small
nayṇ	F	line
nal	M	coconut
naop	V	to bathe
ni		no
niḍikor	Adj	blue
ńidop	V	to sleep
nipop	V	to hide
nibor	Adj	hard
nimaṇɔ	Adj	last
,,	Adj	clean
niyɔḷ	V	to improve
niwop	V	to cool
nisãw	N	lesson
nistɛ̄	N	fish
nisrop	V	to slip
nutop	V	to spit
nuy	F	river
nuy		No
nes	M	handkerchief
nɛjɔ̃	Adj	weak
nɛḷ	Adj	easy
nɛsop	V	to wear
nok	M	people
now	F	fur
nɔ	Nu	nine
nɔjop	V	to be shy
nɔṇɔnd	F	sister-in-law
nɔtɛ̃	N	nose-ring
nɔḷɔ	M	tile
nɔst	Adj	pregnant
pakɔ	M	wing; a bird
pakṭɔ	M	feather
pãj̃ɛl	N	cage
paŋrop	V	to cover with cloth
paṭ	M	dam
paṭlɔ	M	basket
paḍ poḍop	V	to become an enemy

paḍuk	N	calf
patɛ̃	N	blade
paṭoḷ	Adj	thin
patmari	F	boat
padri	M	priest
pan	N	leaf
panǰrɛ̃	N	cage
pãy	M	leg
parkɔṇɛ̃	N	needle
paryɔ	M	pigeon
palowp	V	to extinguish
paḷ	N	root
pawop	V	to reach
pawḍɔ	M	spade
paws	M	rain
pasəy marop	V	to stroll
pasot		because of
pikar	Adj	angry
pikop	V	to ripen
pičpiči	F	sparrow
piṭ	N	flour
piṭol	M	a fish
piḍḍuk	F	bead
pitoḷ	N	brass
pintari	M	painter
pimpoḷ	M	pipal tree
piyãw	M	onion
pirɔ	N	saucer
pilluk	F	whistle
pilɔ	M	young one of animal
piḷop	V	to squeeze
piwop	V	to drink
piskati	F	dagger
pisɔ	Adj	mad
pũ	M	pus
puṇ		but
put	M	son
puryan		upto
pusun		even then
pusop	V	to wipe

peṭowp	V	to burn
peḍwɔ	M	a fish
per	M	guava tree
peǰam	N	pajama
pɛḍḍɛr ǰawop	V	to get spoiled
payṇɛ̃	N	cradle
pawṭi	F	turn
pogḍi	F	turban
poṭli	F	bundle
poḍop	V	to fall
pončis	Nu	twenty-five
popay	F	papaya
popoṭ	M	parrot
poyj	F	bet
poys	Adv	far
polaš	F	palace
poḷowp	V	to see
põwõp	V	to swim
posop	V	to tame
pɔḍḍɔ	M	curtain
pɔṇɔs	M	jackfruit
pɔ̃t	N	end; point
pɔtɛ̃	N	sack
pɔder	M	baker
pɔdɔk	N	hood of a snake
pɔnɛl	N	boat
pɔnda	Adv	under
pɔrɔs		than
prufsor	M	teacher
prɛj	N	jail
bɔ̃wrɔ	M	whirlpool
bais	Nu	twenty-two
bakri	F	bread
baŋgar	N	gold
baŋḍɔ	M	a fish
bajar	M	market
bagop	V	to bend
bajop	V	to roast
bad		waste

ban	M	rainbow; dam
banyan	N	banian
bapəy	M	father
bamoṇ	M	Brahmin
bā̃y	F	well
bayry	Adv	out
barabər		with
barar		together with
barbɛr	M	barber
balɔ	M	spear
bawṭɔ	M	flag
bas	F	language
bašɛn		like
bi	F	seed
bik	N	alms
biop	V	to fear
bitory	Adv	inside
bindul	N	pitcher
biran		frightening
buk	F	hunger
buŋkop	V	to bark
buḍop	V	to drown
buḍkulɔ	M	a round utensil
burak	N	hole
boroyṇar	M	writer
burgɛ̃	N	child
burraš	M	rubber
bursɔ	Adj	dirty
brɛstar		Thursday
beiman	Adj	unfaithful
beǰin	Adv	soon
beḍi	F	chain
bɛbɔ	M	frog
bɛbdɔ	Adj	foolish
boyṇ	F	sister
bokḍi	F	goat
boglek		on the side
boDi	F	stick
botti	F	high tide
bom	M	explosive

bomoy	F	Bombay city
boyrɔ	Adj	deaf
boyl	M	bull
bore	Adv	near
borer		with
borop	V	to fill
bõwõp	V	to stroll
bosop	V	to sit
bɔ̃k	N	buttock
bɔkɛ̃	N	crane
bɔgɔr		without
bɔgɔl	Adv	near
bɔǰboǰi	F	a bird
bɔṭ	N	finger
bɔddam	N	almond
bɔntrã	N	rags
bɔbrɔ	N	fat
bɔlɔs	N	pocket
bɔḷari	F	a water bird
bɔldop	V	to change
mɔwali	M	rogue
maiti	F	knowledge
makoḍ	M	monkey
makṇ	N	machine
magṇi	F	demand
majer	N	cat
maǰir	Adv	later
maḍ	M	coconut tree
maṇgɛ̃	N	crocodile
maṇḍar	M	weaver
mati	F	soil
matarɔ	M	old man
madri	F	mother
man	M	respect
mama	M	maternal uncle
may	F	mother-in-law
marog	M	way
marop	V	to hit; to kill
malkriyad	Adj	cunning

maḷop	V	to adorn hair
maḷoy	F	storey
maw	M	father-in-law
mawli	F	eyelash; spider
mas	N	flesh
maskar	M	butcher
mašɛ̃l	F	maternal aunt
miṭ	N	salt
miyuṇi	F	sister-in-law
myuṇɔ	M	brother-in-law
milagr	Adj	wonderful
missaŋ	F	chilly
miši	F	mustaches
mukar	Adv	in front
mukdɔm	M	manager
muŋgus	N	mungoose
muŋḷar		Tuesday
muṭy	F	fist
muṇop	V	to say
muddi	F	ring
mumument	N	grave
munis	M	man
muy	F	ant
muynɔ	M	month
muriŋ	N	grated coconut
mulɔ	M	raddish
muḷ	N	root; trunk
mejop	V	to count
mey	M	May
mɛj	N	table
mɛṇḍrɔ	M	sheep
mɛḷop	V	to get; to meet
mɛst	M	blacksmith
mow	N	honey
mow	Adj	soft
moḍop	V	to break
modtɛl	N	hammer
moDoḍ	M	washerman
mot	F	thought
mor	M	peacock

moš	M	buffalo
mɔdɛ̃	Adv	in the middle
mɔnɔ	Adj	dumb
mɔraṭi	F	Marathi
mɔrɔḍ	N	piece
mɔrɔṇ	N	death
mɔlɔm	N	a fruit
mɔḷɔb	N	sky
rakop	V	to guard
rag	M	anger
raja	M	king
raṇ	F	widow
raṇi	F	queen
raty	F	night
ranop	V	to cook
randɔṇɛ̃	N	stove
rawop	V	to stay
risk	F	line
ruk	M	tree
rup	N	image
rupiya	M	rupee
rupɛ̃	N	silver
rund	Adj	wide
res	F	race
rɛŋṭɛŋ	N	drum
rɛḍɔ	M	he-buffalo
rɛbɛḍ	N	swamp
rɛ̃w	F	sand
rokop	V	to pour
rop	M	clothes
rɔgɔt	N	blood
rɔj	N	marigold
rɔjar	N	worship
rɔḍop	V	to cry
rɔt	N	walking stick
rɔd	N	wheel
rɔstɔ	M	road
lagop	V	to put
lat	N	tin

lan	Adj	small
lap	F	pencil
layṭ	F	light
lar	F	wave
lawop	V	to hang
lipop	V	to hide
lisãw	N	lesson
lugoḍ	M	cloth
lɛp	F	a fish
lok	M	people
lokop	V	to push
loṇi	N	butter
lobyɔ	F	a flat piece used in games
losuṇ	F	garlic
lɔkɔṇ	N	iron
wəlɛ̃	Adj	wet
wəḍɛ̃	N	boat
wəlop	V	to turn
waḍop	V	to grow
waḍɔ	M	village
wayṭ	Adj	bad
warɛ̃	N	wind
wawraḍi	M	servant
wiŋkop	V	to sell
wisas	M	belief
səttawis	Nu	twenty-seven
sakor	F	sugar
sãkoḷ	N	bridge
saŋgoṭ	N	a fish
saŋgop	V	to tell
saŋḍop	V	to spill
sat	Nu	seven
san	F	broom
sanǰɛsta	F	evening
sap	M	snake
sapad	N	slipper
sabãw	M	soap
saṃayn	N	luggage
say	F	cream

sayb	M	gentleman
sal	N	bark
saḷok	N	lotus
saspay	M	son's father-in-law
sasmay	F	son's mother-in-law
sinema	M	cinema
sĩs	F	sneeze
sukɛ̃	N	dry fish
sukti	F	low tide
sukrar		Friday
suj	F	swelling
suǰ	Adj	dirty
suṇɛ̃	N	dog
sudrop	V	to improve
sun	F	daughter-in-law
sumɔn	N	week
suri	F	knife
susɛgad	Adj	comfortable
setembre		September
seris	N	service
sokaṇi		in the morning
sotri	F	umbrella
sobit	Adj	beautiful
somjop	V	to understand
soyrĩ	N	relative
sorpoḷ	F	chain
solop	V	to peel
sowis	Nu	twenty-six
soway	Adj	cheap
sɔ	Nu	six
sɔka	Adj	slowly
sɔkɔl	Adv	below
sɔnwar		Saturday
sal	N	drawing-room
sɔ̃pɔ	M	verandah
sɔpɔn	N	dream
sɔmar		Monday
sɔmɔj		understanding
sɔrɔ	M	wine
sɔsɔ̃	M	rabbit

šombory	Nu	hundred
šikar	F	hunting
šiŋkop	V	to learn
šigur jawop	V	to gather
šiŋ	N	horn
šijowp	V	to cook
šiṭ	F	seat
šit	N	rice
šinnã	N	hiccup
šiplɔ	M	shell
šim	F	boundary
šiw	M	lion
šĩw	N	stitch
šekṇi	F	lizard
šɛt	N	field
šɛn	N	dung
šɛ̃p	F	tail
šɛpɔt korop	V	to chat
šɛmay	F	grandmother
šɛlɔ	Adj	cold
šuḍ		only
fakɛ̃	N	armpit
faṭy	F	back
faṭlɔ	Adv	of the back
faḍ	N	chin; beard
fator	M	stone
fatkulyɔ	M	a kind of bean
fandɔ	M	shoulder
fambɔ	M	pillar
far	F	revolver
fali	Adj	empty
falyã	Adv	tomorrow
fals	Adj	false
fawɔḍ	F	eatable
fawop	V	to eat; to have spare time.
fəṭiŋ	M	cheater; liar
fəṭowp	V	to cheat
fi	F	fee
fiḷy	F	latch

filɔ	M	ringworm
fũkli	F	cough
fugãw	N	chicken-pox
fuṭop	V	to break
fuḍɛ̃	Adv	ahead
fub	Adj	much
fũy	Pro	where
fuskɔ	M	worry
fenɔ	M	bunch of banana
fɛḷop	V	to play
foḍop	N	rock
foḍop	V	to break
foḍfoḍit	Adj	rough
foṇop	V	to dig
fõpṭi	F	hut
forpop	V	to scratch
fol	M	sheet of paper
folay	F	depth
fɔkaṇ	Adj	funny
fɔkɔṭ	Adv	simply
fɔ̃ṭ	F	heel
fɔḍt	N	strength
fɔṇṇɔ udɔ	N	salty water
fɔtmɔ	M	soul
fɔpɔḷ	N	betel-nut
fɔrɛ̃	N	truth
fɔrkɔt	N	foam
fɔrč		expenditure
fɔrc	M	force
fɔl	N	fruit
fɔsk	F	match-box
hamṭul	N	a fish
hator	N	mat
hašɛ̃	Adj	special
hɔkɔl	F	bride
hɔrɔt	N	an agricultural implement
ho		oh!